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HISTORY

OF

THE DISCIPLINE

OF THE

METHODIST EPISCOPAL CHURCH.

By ROBERT EMORY.

REVISED, AND BROUGHT DOWN TO 1856.

By W. P. STRICKLAND.

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PREFACE.

When a young Methodist preacher enters, in accordance with the direction of his church, upon the study of its Discipline, he is curious to know when and by whom that Discipline was framed. He learns, indeed, from the book itself, that the General Conference has "full powers to make rules and regulations," under certain "limitations and restrictions." But who imposed those "limitations and restrictions," and to what extent has the General Conference used its powers? There is internal evidence that the present Discipline was not all composed at one time. At what periods then were its several parts introduced, and what modifications have they undergone? These are points not only of curious inquiry, but essential often to right interpretation. But they are points on which students generally can obtain no satisfactory information. In our civil governments, the statutes are scattered through the several volumes of laws, which have been published from time to time, and therefore these are all preserved. But, in the Methodist Episcopal Church, the Discipline, as revised at each General Conference, being in itself complete, supplants all that had gone before it, and the previous editions are cast aside as of no further use. Thus it has continued, until now nearly sixty years have elapsed since the organization of the church, and the Discipline has undergone about twenty distinct revisions. Where then shall the student go to find these successive editions? If he resort to the

libraries of the oldest preachers, they are not there:—to the library of the Book Concern, they are not there:—to the archives of the General Conference, still they are not to be found. Despairing of success in this pursuit, he may perhaps examine the journals of the General Conference, (though, from the nature of the case, this is a privilege which few can enjoy.) But here he will find that all prior to 1800 are missing; and that those subsequent to that date convey no accurate information as to the changes in the Discipline; because, in the alterations, references are made to chapter, section, question, page, &c., which cannot be understood without having a copy of the then Discipline in hand: and because, moreover, at each General Conference the subsequent publication of the Discipline is intrusted to a committee, invested with powers, (often largely discretionary,) as to the selection, arrangement, and wording of the several parts: and no report of their proceedings is entered upon the journal.

The embarrassment which is here supposed in the mind of a student of the Discipline, is precisely such as the author himself experienced. In such a dilemma, he endeavoured to collect for himself a set of the different Disciplines. Having his lot cast amid the earliest seats of Methodism in this country, he had the good fortune of rescuing one old Discipline after another from its obscure resting place, until at length, with one exception,* the series was completed, and the rich gratification was enjoyed of tracing in the original documents themselves the progress of the Discipline, from the first simple series of questions and answers, to its present more elaborate structure of parts, chapters, and

* See pages 81, 83.

sections. The collection thus made could not be rendered universally accessible. The author has thought, therefore, that he would be doing a service to students of the Discipline generally, and especially to his brethren in the ministry, by publishing the results of his investigations in a condensed form. Such was the origin of the present work. In the preparation of it, the author has aimed at nothing more than the most perfect accuracy in the statement of facts, and the most lucid arrangement which the nature of the case admitted. To secure these he has bestowed a degree of labour and attention which few would suppose, that have not made a similar attempt. Having no model for such a work in all the range of civil and ecclesiastical law books, as much time was spent, perhaps, in trying various plans of presenting the subject, as was necessary to complete the undertaking, after the plan was decided on. That which has been adopted combines, it is believed, more than any other, brevity with accuracy. The changes in the form and arrangement of the Discipline are noticed in the first book; and in the second, the changes in its contents. That these last might be stated as precisely as possible, the very words of the Discipline are quoted. This necessarily leads to some repetition, and deprives the work of a part of the interest which it might have possessed if the narrative style had been adopted. But it is believed that this mode will be preferred by the most of those who will wish to consult the work. There is added, in an Appendix, the greater part of the Notes on the Discipline, by Dr. Coke and Bishop Asbury, many of which are still intrinsically valuable; and all of which are interesting, as presenting the views of the founders of the Methodist Episcopal

Church. For convenience of reference, there is appended to the whole a copious index.

Some might expect, in such a work, a discussion of the reasons for certain rules, and the interpretation to be put upon them. There can be no doubt that a knowledge of both these will be promoted by the information which is here communicated, as to the time when, and the connection in which the rules were introduced, and the changes they have undergone. But to set forth his own opinion on points of discipline was no part of the author's plan; nor would it have become either his age in the ministry, or his station in the Church. His object will be accomplished, if he shall promote, in any degree, an understanding of the Discipline of the Church, and an attachment to those great principles of its economy, which, amid all the changes of form, have remained the same from the beginning, and which have proved so signally successful in "spreading Scriptural holiness over these lands."

ROBERT EMORY.

Frederick City, Md., November, 1843.

PREFACE TO THE FIFTH EDITION.

The historical digest of Dr. Emory was published in 1843, and has passed through four editions. In 1845 the author added a Supplement, which contained the alterations in the Discipline of 1787 and 1844.

It may be necessary to remark in this connection, that the first edition of Dr. Emory's history was defective, from the fact that he had not in his possession a copy of the Discipline of 1787, and hence was unable to insert the changes which had been made. He subsequently received a copy of this edition from Rev. Dr. Lee, of Richmond. By this he ascertained that some of the changes which he had assigned to 1789 were made in 1787, and hence the necessity of the Supplement. Changes having been made in 1844 by the General Conference, they were accordingly added to the Supplement at the same time.

Subsequently, in 1853, another Supplement, containing the alterations in the Discipline of 1848 and 1852, was added by the Rev. Dr. Floy. At the same time an Index was made to the Supplement.

Other changes were made in the Discipline at the General Conference of 1856, and when the question came before the Book Agents in regard to the propriety of adding another supplemental chapter to the book, in accordance with the original design of having a full and complete history of the changes as they occur from time to time, it was determined to revise the whole, and incorporate in the body of the work the changes which had been made since the first publication. This has been done at the expense of much labor on the part of the revisor; and the changes which have been made in the Discipline since 1840 have been inserted in the places to which they belong. An entirely new Index, as necessary to make it conform to the revision, has also been made out, and the reader will be able, by referring to it, to find any subject in the book.

W. P. STRICKLAND.

NEW-YORK, *March*, 1857.

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THE

HISTORY OF THE DISCIPLINE.

BOOK I.

HISTORY OF THE DIFFERENT EDITIONS.

The Methodist Societies were originally governed by the General Rules, drawn up by the Wesleys, in 1743, and by the regulations adopted in the conferences, which were held yearly from 1744. These regulations were first published in the Minutes from year to year. They were afterward collected together and printed, with some slight alterations, in a tract entitled "The Large Minutes." The same rules and regulations, so far as applicable to their condition, governed the Methodist Societies in America, from the time of their first formation in 1766. At the first conference, in 1773, the preachers formally recognized "the doctrine and discipline of the Methodists," as contained in the English Minutes, to be "the sole rule of their conduct." They adopted, however, at successive conferences, some additional regulations, rendered necessary by their peculiar circumstances. These were inserted, from year to year, in the Annual Minutes, until 1784, when the Methodists in America ceased to constitute mere societies, and were duly organized into a church. To learn, then, what was the Discipline of the Methodist Societies in America, prior to 1784, the Large Minutes must be compared with the Annual

Minutes of the American conferences. The Large Minutes will be found below, in connection with the Discipline of 1784. Those portions of the Annual Minutes which relate to discipline are as follows :—

1773. At the first conference, held in Philadelphia, June, 1773, "the following queries were proposed to every preacher :—

"*Quest.* 1. Ought not the authority of Mr. Wesley and that conference to extend to the preachers and people in America, as well as in Great Britain and Ireland?

"*Ans.* Yes.

"*Quest.* 2. Ought not the doctrine and discipline of the Methodists, as contained in the Minutes, to be the sole rule of our conduct, who labour in the connection with Mr. Wesley in America?

"*Ans.* Yes.

"*Quest.* 3. If so, does it not follow, that if any preachers deviate from the Minutes, we can have no fellowship with them till they change their conduct?

"*Ans.* Yes.

"The following rules were agreed to by all the preachers present :—

"1. Every preacher, who acts in connection with Mr. Wesley and the brethren who labour in America, is strictly to avoid administering the ordinances of baptism and the Lord's supper.

"2. All the people among whom we labour, to be earnestly exhorted to attend the Church, and to receive the ordinances there; but in a particular manner, to press the people in Maryland and Virginia to the observance of this minute.

"3. No person or persons to be admitted into our love-feasts oftener than twice or thrice, unless they become members; and none to be admitted to the society meetings more than thrice.

"4. None of the preachers in America to reprint any of Mr. Wesley's books, without his authority (when it can be gotten) and the consent of their brethren.

"5. Robert Williams to sell the books he has already printed, but to print no more, unless under the above restrictions.

"6. Every preacher who acts as an assistant, to send an account of the work once in six months to the general assistant."

1774. In 1774 the following regulations were adopted:—

"All the preachers to change at the end of six months.

"This conference agreed to the following particulars:

"1. Every preacher who is received into full connection is to have the use and property of his horse, which any of the circuits may furnish him with.

"2. Every preacher to be allowed six pounds, Pennsylvania currency, per quarter, and his travelling charges besides.

"3. For every assistant to make a general collection at Easter in the circuits where they labour, to be applied to the sinking of the debts on the houses, and relieving the preachers in want.

"4. Wherever Thomas Rankin* spends his time, he is to be assisted by those circuits."

1775. In 1775 the following directions are added:

"Thomas Rankin* is to travel till the month of December, and then take a quarter in New-York.

"The preachers in New-Jersey to change in one quarter.

"Webster and Cooper to change with Gatch and Watters at the end of six months.

"The preachers in Brunswick and Hanover to change as the assistant thinks proper.

"Thomas Rankin's deficiencies to be paid out of the yearly collection.

"The preachers' expenses from conference to their circuits to be paid out of the yearly collection.

* The general assistant.

"A general fast for the prosperity of the work, and for the peace of America, on Tuesday the 18th of July."

1777. In 1777 we find the following:—

"*Quest.* 7. As the present distress is such, are the preachers resolved to take no step to detach themselves from the work of God for the ensuing year?

"*Ans.* We purpose, by the grace of God, not to take any step that may separate us from the brethren, or from the blessed work in which we are engaged.

"*Quest.* 8. Has not the preaching of funeral sermons been carried so far as to prostitute that venerable custom, and in some sort to render it contemptible?

"*Ans.* Yes. Therefore let all the preachers inform every society, that we will not preach any but for those who, we have reason to think, died in the fear and favour of God."

1778. In 1778 the following:—

"*Quest.* 8. What shall the preachers be allowed for quarterage?

"*Ans.* Eight pounds, Virginia currency."

1779. In 1779, at the conference in Delaware, the following:—

"No helper to make any alteration in the circuit, or appoint preaching in any new place, without consulting the assistant.

"Every exhorter and local preacher to go by the directions of the assistants where, and only where, they shall appoint.

"*Quest.* 8. Why was the Delaware Conference held?

"*Ans.* For the convenience of the preachers in the northern stations, that we all might have an opportunity of meeting in conference; it being unadvisable for brother Asbury and brother Ruff, with some others, to attend in Virginia; it is considered also as preparatory to the conference in Virginia. Our sentiments to be given in by brother Watters.

"*Quest.* 9. Ought not every travelling preacher to meet the class wherever he preaches?

"*Ans.* Yes; if possible.

"*Quest.* 10. Shall we guard against a separation from the Church, directly or indirectly?

"*Ans.* By all means.

"*Quest.* 11. What shall be done with the children?

"*Ans.* Meet them once a fortnight, and examine the parents with regard to their conduct toward them.

"*Quest.* 12. Ought not brother Asbury to act as general assistant in America?

"*Ans.* He ought: 1st, on account of his age; 2d, because originally appointed by Mr. Wesley; 3d, being joined with Messrs. Rankin and Shadford, by express order from Mr. Wesley.

"*Quest.* 13. How far shall his power extend?

"*Ans.* On hearing every preacher for and against what is in debate, the right of determination shall rest with him, according to the Minutes."

In the same year, at the conference in Virginia, the following:—

"*Quest.* 6. What shall be done with the preachers who were upon trial last year?

"*Ans.* To be continued till next conference.

"*Quest.* 7. Shall any preacher receive quarterage who is able to travel, and does not?

"*Ans.* No.

"*Quest.* 8. In what light shall we view those preachers who receive money by subscription?

"*Ans.* As excluded from the Methodist connection."

1780. In 1780 the following:—

"*Quest.* 7. Ought not all the assistants to see to the settling of all the preaching houses by trustees, and order the said trustees to meet once in half a year, and keep a register of their proceedings; if there are any vacancies, choose new trustees for the better security of the houses, and let all the deeds be drawn in substance after that in the printed Minutes?

"*Ans.* Yes.

"*Quest.* 8. Shall all the travelling preachers take a license from every conference, importing that they are assistants or helpers in connection with us?

"*Ans.* Yes.

"*Quest.* 9. Shall brother Asbury sign them in behalf of the conference?

"*Ans.* Yes.

"*Quest.* 10. Ought it to be strictly enjoined on all our local preachers and exhorters that no one presume to speak in public without taking a note every quarter, (if required,) and be examined by the assistant with respect to his life, his qualification, and reception?

"*Ans.* Yes.

"*Quest.* 11. Ought not all our preachers to make conscience of rising at four, and if not, yet at five? (is it not a shame for a preacher to be in bed till six in the morning?)

"*Ans.* Undoubtedly they ought.

"*Quest.* 12. Shall we continue in close connection with the Church, and press our people to a closer communion with her?

"*Ans.* Yes.

"*Quest.* 13. Will this conference grant the privilege to all the friendly clergy of the Church of England, at the request or desire of the people, to preach or administer the ordinances in our preaching houses or chapels?

"*Ans.* Yes.

"*Quest.* 14. What provision shall we make for the wives of married preachers?

"*Ans.* They shall receive an equivalent with their husbands in quarterage, if they stand in need.

"*Quest.* 15. Ought not our preachers, if possible, to speak to every person, one by one, in the families where they lodge, before prayer, if time will permit, or give a family exhortation after reading a chapter?

"*Ans.* They ought.

"*Quest.* 16. Ought not this conference to require

those travelling preachers who hold slaves to give promises to set them free?

"*Ans.* Yes.

"*Quest.* 17. Does this conference acknowledge that slavery is contrary to the laws of God, man, and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not others should do to us and ours? Do we pass our disapprobation on all our friends who keep slaves, and advise their freedom?

"*Ans.* Yes.

"*Quest.* 18. Shall we recommend our quarterly meetings to be held on Saturdays and Sundays when convenient?*

"*Ans.* Agreed.

"*Quest.* 19. Shall not the Friday following every quarter day be appointed as a day of fasting?

"*Ans.* Yes.

"*Quest.* 20. Does this whole conference disapprove the step our brethren have taken in Virginia?

"*Ans.* Yes.

"*Quest.* 21. Do we look upon them no longer as Methodists in connection with Mr. Wesley and us till they come back?†

"*Ans.* Agreed.

"*Quest.* 22. Shall brother Asbury, Garrettson, and Watters attend the Virginia Conference, and inform them of our proceedings in this, and receive their answer?

"*Ans.* Yes.

"*Quest.* 23. Do we disapprove of the practice of distilling grain into liquor? Shall we disown our friends who will not renounce the practice?

"*Ans.* Yes.

"*Quest.* 24. What shall the conference do in case of brother Asbury's death or absence?

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* At first, held on Tuesday.

† "This refers to a partial separation which took place in Virginia on account of the ordinances."

"*Ans.* Meet once a year, and act according to the Minutes.

"*Quest.* 25. Ought not the assistant to meet the coloured people himself, and appoint as helpers in his absence proper white persons, and not suffer them to stay late, and meet by themselves?

"*Ans.* Yes.

"*Quest.* 26. What must be the conditions of our union with our Virginia brethren?

"*Ans.* To suspend all their administrations for one year, and all meet together in Baltimore."

1781. In 1781 the following:—

"*Quest.* 1. What preachers are now determined, after mature consideration, close observation, and earnest prayer, to preach the old Methodist doctrine, and strictly enforce the Discipline, as contained in the Notes, Sermons, and Minutes published by Mr. Wesley, so far as they respect both preachers and people, according to the knowledge we have of them, and the ability God shall give; and firmly resolved to discountenance a separation among either preachers or people?

"*Ans.*" [Here follow the names of thirty-nine preachers.]

"*Quest.* 2. Why was conference begun at Choptank?

"*Ans.* To examine those who could not go to Baltimore, and to provide supplies for the circuits where the Lord is more immediately pouring out his Spirit.

"*Quest.* 3. Is there any precedent for this in the œconomy of Methodism?

"*Ans.* Yes: Mr. Wesley generally holds a conference in Ireland for the same purposes.

"*Quest* 4. Should we take the preachers into full connection after one year's trial; or would it not be better, after considering how young they are in age, grace, and gifts, to try them two years, unless it be one

of double testimony, of whom there is a general approbation?

"*Ans.* Yes.

"*Quest.* 5. Shall any assistant take a local preacher to travel in the circuit, in the vacancy of conference, without consulting brother Asbury, or the assistants near him, by word or letter?

"*Ans.* No.

"*Quest.* 6. If any former assistant has had just cause for removing preaching from any house, should his successor return to it without consulting brother Asbury, or the assistants in the circuits near him; and if it remains doubtful, leave it till next conference?

"*Ans.* Agreed.

"*Quest.* 7. Ought not the preachers to examine every person admitted upon trial for three months; first, whether they have been turned out; and if so, let them not be received without they have evidenced repentance, and can be generally recommended?

"*Ans.* Yes.

"*Quest.* 8. Ought not the preachers often to read the Rules of the Societies, the Character of a Methodist, and the Plain Account of Christian Perfection, if they have got them?

"*Ans.* Yes."

"*Quest.* 14. Ought not every assistant to give a circumstantial account of the circuit, in writing, both of societies and local preachers, with a plan, to his successor?

"*Ans.* Yes.

"*Quest.* 15. Ought not each assistant to inform all our societies in his circuit of the sum that is to be made up for the preachers' quarterage, exclusive of travelling expenses, and urge them to give according to their several abilities?

"*Ans.* Yes."

"*Quest.* 17. What proper method should be taken, supposing any difference should arise in dealing between our brethren?

"*Ans.* Let the assistant preacher at quarterly meeting consult with the steward, in appointing proper persons to examine into the circumstances, and if there be any suspicion of injustice or inability in the referees, to appoint men of more skill and probity, and the parties to abide by their decision, or be excluded the society.

"*Quest.* 18. How many general fasts shall we have this year?

"*Ans.* Four, as follows:—the first Thursday in June, September, January, and April."

1782. In 1782 the following:—

"*Quest.* 11. What shall be done to revive the work?

"*Ans.* Hold evening meetings, and preach in the mornings in places convenient.

"*Quest.* 12. What shall be done to get a regular and impartial supply for the maintenance of the preachers?

"*Ans.* Let every thing they receive, either in money or clothing, be valued by the preachers and stewards at quarterly meeting, and an account of the deficiency given in to the conference, that they may be supplied by the profits arising from the books and the conference collections.

"*Quest.* 13. How shall we more effectually guard against disorderly travelling preachers?

"*Ans.* Write at the bottom of every certificate: 'The authority this conveys is limited to next conference.'

"*Quest.* 14. How must we do if a preacher will not desist after being found guilty?

"*Ans.* Let the nearest assistant stop him immediately. In brother Asbury's absence, let the preachers inform the people of these rules.

"*Quest.* 15. How shall we more effectually guard against disorderly local preachers?

"*Ans.* Write at the bottom of the certificate: 'This conveys authority no longer than you walk uprightly, and submit to the direction of the assistant preacher.'

"*Quest.* 16. By what rule shall we conduct our

selves toward the preachers and people that separate from us?

"*Ans.* Disown them.

"*Quest.* 17. How shall we more effectually guard against impostors?

"*Ans.* Let no person remove from north to south without a certificate from the assistant preacher; and let no one be received into society without."

"*Quest.* 19. Do the brethren in conference unanimously choose brother Asbury to act according to Mr. Wesley's original appointment, and preside over the American conferences and the whole work?

"*Ans.* Yes."

"Every assistant preacher must so order his circuit, that either himself or one of his helpers may travel with Mr. Asbury through his circuit."

1783. In 1783 the following:—

"*Quest.* 9. How is this sum [for the support of the preachers' wives] to be raised?

"*Ans.* Let the preachers make a small collection in all the circuits.

"*Quest.* 10. What shall be done with our local preachers who hold slaves contrary to the laws which authorize their freedom in any of the United States?

"*Ans.* We will try them another year. In the mean time let every assistant deal faithfully and plainly with every one, and report to the next conference. It may then be necessary to suspend them.

"*Quest.* 11. Should our friends be permitted to make spirituous liquors, sell, and drink them in drams?

"*Ans.* By no means: we think it wrong in its nature and consequences; and desire all our preachers to teach the people by precept and example to put away this evil.

"*Quest.* 12. How shall we conduct ourselves toward any European Methodists, should they come to this continent?

"*Ans.* We will not receive them without a letter of recommendation, which we have no reason to doubt the truth of.

"*Quest.* 13. What can be done to supply the circuits with preaching in time of conference?

"*Ans.* Let the assistants engage as many local preachers as can be depended upon, and such among them as are needy be allowed for their labour in proportion with the travelling preachers.

"*Quest.* 14. How many days of thanksgiving shall we have for our public peace, temporal and spiritual prosperity, and for the glorious work of God?

"*Ans.* Two: the first Thursday in July and October.

"*Quest.* 15. How many fast days shall we have?

"*Ans.* Two: the first Friday in January and April."

"*Quest.* 17. How is this money [for the preachers' wives] to be raised?

"*Ans.*" [The amount is then apportioned to the several circuits.]

1784. In 1784 the following:—

"*Quest.* 8. How shall we keep good order among the preachers, and provide for contingencies in the vacancy of conference, and absence of the general assistant?

"*Ans.* Let any three assistants do what may be thought most eligible, call to an account, change, suspend, or receive a preacher till conference.

"*Quest.* 9. What can be done with those places we have long tried, and appear to grow worse every year?

"*Ans.* If you are obliged to make use of such places to get to more valuable ones, appoint no public preaching, but only meet society in the evening, or speak to the black people.

"*Quest.* 10. What can be done toward erecting new chapels, and discharging the debts on those already built?

"*Ans.* Let the assistant preacher put a yearly subscription through the circuits, and insist upon every member that is not supported by charity to give some thing. Let them subscribe the first quarter, and pay the second; and the money to be applied by two general stewards.

"*Quest.* 11. How shall we prevent superfluity in dress among our people?

"*Ans.* Let the preachers carefully avoid every thing of this kind in themselves, and speak frequently and faithfully against it in all our societies.

"*Quest.* 12. What shall we do with our friends that will buy and sell slaves?

"*Ans.* If they buy with no other design than to hold them as slaves, and have been previously warned, they shall be expelled, and permitted to sell on no consideration.

"*Quest.* 13. What shall we do with our local preachers who will not emancipate their slaves in the states where the laws admit it?

"*Ans.* Try those in Virginia another year, and suspend the preachers in Maryland, Delaware, Pennsylvania, and New-Jersey.

"*Quest.* 14. How shall we reform our singing?

"*Ans.* Let all our preachers who have any knowledge in the notes improve it by learning to sing true themselves, and keeping close to Mr. Wesley's tunes and hymns.

"*Quest.* 15. How shall we enlarge the conference collection to supply the wants of the preachers?

"*Ans.* Let there be a public collection in all the principal places in the circuits, and brought to conference."

"Let every assistant preacher see that [the money for the preachers' wives] is collected and paid quarterly.

"*Quest.* 18. What shall be allowed the general assistant yearly?

"*Ans.* Twenty-four pounds, with his expenses for horses and travelling, brought to, and paid at, conference."

"*Quest.* 21. How shall we conduct ourselves toward European preachers?

"*Ans.* If they are recommended by Mr. Wesley, will be subject to the American conference, preach the doctrine taught in the four volumes of Sermons, and Notes on the New Testament, keep the circuits they are appointed to, follow the directions of the London and American Minutes, and be subject to Francis Asbury as general assistant, whilst he stands approved by Mr. Wesley and the conference, we will receive them; but if they walk contrary to the above directions, no ancient right or appointment shall prevent their being excluded from our connection.

"*Quest.* 22. What shall be done with our travelling preachers that now are, or hereafter shall be, possessed of slaves, and refuse to manumit them where the law permits?

"*Ans.* Employ them no more.

"*Quest.* 23. How shall we more effectually appoint and keep days of fasting?

"*Ans.* By writing it upon every class paper, 'To be the first Friday after every quarterly meeting.'"

The close of the year 1784 constituted a new and most important epoch in American Methodism. The independence of the United States having been confirmed by the peace of 1783, the authority of England over them, both civil and ecclesiastical, came to an end. The connection with the Church of England being thus providentially *dissolved*, Mr. Wesley, who had always resisted a *separation* from it, took measures, on the application of the American societies, to organize them into a church. In explanation of his views and wishes, he addressed to the brethren in America the following letter:—

"Bristol, Sept. 10, 1784.

"*To Dr. Coke, Mr. Asbury, and our Brethren in North America:*—

"1. By a very uncommon train of providences many of the provinces of North America are totally disjoined from the British empire, and erected into independent states. The English government has no authority over them, either civil or ecclesiastical, any more than over the states of Holland. A civil authority is exercised over them, partly by the congress, partly by the state assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these states desire my advice; and in compliance with their desire I have drawn up a little sketch.

"2. Lord King's account of the primitive church convinced me, many years ago, that bishops and presbyters are the same order, and, consequently, have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right, by ordaining part of our travelling preachers; but I have still refused, not only for peace' sake, but because I was determined as little as possible to violate the established order of the national church to which I belonged.

"3. But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction. In America there are none, and but few parish ministers; so that for some hundred miles together there is none either to baptize or to administer the Lord's supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending labourers into the harvest.

"4. I have, accordingly, appointed Dr. Coke and Mr. Francis Asbury to be joint *superintendents*

over our brethren in North America; as also RICHARD WHATCOAT and THOMAS VASEY to act as *elders* among them, by baptizing and administering the Lord's supper.

"5. If any one will point out a more rational and Scriptural way of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.

"6. It has indeed been proposed to desire the English bishops to ordain part of our preachers for America. But to this I object, (1.) I desired the bishop of London to ordain one only, but could not prevail. (2.) If they consented, we know the slowness of their proceedings, but the matter admits of no delay. (3.) If they would ordain them *now*, they would likewise expect to govern them. And how grievously would this entangle us! (4.) As our American brethren are now totally disentangled both from the state and from the English hierarchy, we dare not entangle them again either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free. JOHN WESLEY."

At the same time, Mr. Wesley prepared and printed, for the use of the church in America, a Liturgy, abridged from that of the Church of England, and a collection of psalms and hymns. The former was entitled, "The Sunday Service of the Methodists in North America. With other occasional Services London. Printed in the year 1784;" and contained, among other things, "The Form and Manner of making and ordaining of Superintendents, Elders, and Deacons," and the "Articles of Religion." The latter was entitled, "A Collection of Psalms and Hymns for the Lord's Day. Published by John Wesley, M. A., late Fellow of Lincoln College, Oxford; and

Charles Wesley, M. A., late Student of Christ Church, Oxford. London. Printed in the year 1784."

To carry into effect the proposed organization, a General Conference of preachers was called, to meet in Baltimore at Christmas, 1784. Sixty out of the eighty-three preachers, then in the travelling connection, attended at the appointed time. "At this conference," say the Annual Minutes for 1785, "it was unanimously agreed that circumstances made it expedient for us to become a separate body, under the denomination of 'The Methodist Episcopal Church.'" And again they say, "We formed ourselves into an independent church; and following the counsel of Mr. John Wesley, who recommended the Episcopal mode of church government, we thought it best to become an Episcopal church, making the Episcopal office elective, and the elected superintendent or bishop amenable to the body of ministers and preachers." They adopted a Form of Discipline for the government of the church. This was substantially the same with the Large Minutes, the principal alterations being only such as were necessary to adapt it to the state of things in America. As this was the first Discipline of the Methodist Episcopal Church, it is here republished entire, together with the portions of the Large Minutes which were left out or altered. Those parts of the Large Minutes which were left out of the Discipline of 1784 are here enclosed in brackets, and, when the passages are long, are printed in smaller type, while what was contained in the latter, and not in the former, is printed in italics. Where there has been merely a substitution of one passage for another, the language of the Large Minutes is given at the foot of the page. The figures in parentheses refer to the Large Minutes.

'*Minutes of several Conversations between the Rev. Thomas Coke, LL.D., the Rev. Francis Asbury, and others, at a Conference, begun in Baltimore,*

in the State of Maryland, on Monday the 27th of December, in the Year 1784. *Composing a Form of Discipline for the Ministers, Preachers, and other Members of the Methodist Episcopal Church in America.*[1]

"It is desired that all things be considered as in the immediate presence of God; that every person speak freely whatever is in his heart.

"*Quest.* 1. How may we best improve the time of *our conferences?*[2]

"*Ans.* 1. While we are conversing, let us have an especial care to set God always before us.

"2. In the intermediate hours, let us redeem all the time we can for private exercises.

"3. Therein let us give ourselves to prayer for one another, and for a blessing on [this] our labour.

["*Quest.* (2.) Have our conferences been as useful as they might have been?

"*Ans.* No: we have been continually straitened for time. Hence scarce any thing has been searched to the bottom. To remedy this, let every conference last nine days, concluding on Wednesday in the second week.]

"*Quest.* 2. *What can be done in order to the future union of the Methodists?*

"*Ans. During the life of the Rev. Mr. Wesley, we acknowledge ourselves his sons in the gospel, ready in*

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[1] The title of the Large Minutes reads, "Minutes of several Conversations between the Rev. Mr. Wesley and others; from the Year 1744 to the Year 1789." They are here printed as found in Wesley's Works, vol. v, pp. 211–239. The English editor observes in a note, "This tract, which is usually denominated, 'The Large Minutes,' contains the plan of Discipline as practised in the Methodist connection during the life of Mr. Wesley. As its title intimates, it underwent several alterations and enlargements from the year 1744 to 1789, when the last revision took place. It is here reprinted from a copy which bears the date of 1791—the year in which Mr. Wesley died—collated with the edition of 1789." Although the edition, which is here quoted, was revised four years after the organization of the Methodist Episcopal Church, yet it is ascertained, by comparison with the Annual Minutes of the English Conference, that little alteration was made in the Large Minutes subsequently to 1784.

[2] "this conference."—*Large Minutes.*

matters belonging to church government, to obey his commands. And we do engage, after his death, to do every thing that we judge consistent with the cause of religion in America and the political interests of these States, to preserve and promote our union with the Methodists in Europe.

"*Quest.* 3. *As the ecclesiastical as well as civil affairs of these United States have passed through a very considerable change by the revolution, what plan of church government shall we hereafter pursue?*

"*Ans. We will form ourselves into an Episcopal Church, under the direction of superintendents, elders, deacons, and helpers, according to the forms of ordination annexed to our Liturgy, and the Form of Discipline set forth in these Minutes.*

"*Quest.* 4. (3.) What may we reasonably believe to be God's design in raising up the preachers called Methodists?

"*Ans.* [Not to form any new sect; but] to reform the *continent*,[1] [particularly the Church;] and to spread Scriptural holiness over *these lands*.[2]

"*Quest.* 5. (4.) What was the rise of Methodism, so called?

"*Ans.* In 1729, two young men, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw holiness comes by faith. They saw likewise, that men are justified before they are sanctified; but still holiness was their point. God then thrust them out, utterly against their will, to raise an holy people. When Satan could no otherwise hinder this, he threw Calvinism in the way; and then Antinomianism, which strikes directly at the root of all holiness.

"*Quest.* 6. (5.) Is it advisable for us to preach in as many places as we can, without forming any societies?

"*Ans.* By no means. We have made the trial in

[1] "nation."—*Large Minutes.* [2] "the land."—*Ib.*

various places; and that for a considerable time. But all the seed has fallen as by the [high] way side. There is scarce any fruit remaining.

"*Quest.* 7. (6.) Where should we endeavour to preach most?

"*Ans.* 1. Where there is the greatest number of quiet and willing hearers. 2. Where there is most fruit.

"*Quest.* 8. (7.) Is field preaching unlawful?

"*Ans.* We conceive not. We do not know that it is contrary to any law either of God or man.

"*Quest.* 9. (8.) Have we not used it too sparingly?

"*Ans.* It seems we have; 1. Because our call is, to save that which is lost. Now, we cannot expect them to seek us. Therefore we should go and seek them. 2. Because we are particularly called, by 'going into the highways and hedges,' [which none else will do,] 'to compel them to come in.' 3. Because that reason against it is not good, 'The house will hold all that come.' The house may hold all that come to the house; but not all that would come to the field.

"The greatest hinderance to this you are to expect from rich, or cowardly, or lazy Methodists. But regard them not, neither stewards, leaders, nor people. Whenever the weather will permit, go out in God's name into the most public places, and call all to repent and believe the gospel; every Sunday, in particular; especially where there are old societies, lest they settle upon their lees.

["The stewards will frequently oppose this, lest they lose their usual collection. But this is not a sufficient reason against it. Shall we barter souls for money?]

"*Quest.* 10. (9.) Ought we not diligently to observe in what places God is pleased at any time to pour out his Spirit more abundantly?

"*Ans.* We ought; and at that time to send more labourers than usual into that part of the harvest.

["But whence shall we have them? 1. So far as we can afford it, we will keep a reserve of preachers at Kingswood

2. Let an exact list be kept of those who are proposed for trial, but not accepted.]

"*Quest.* 11. (10.) How often shall we permit strangers to be present at the meeting of the society?

"*Ans.* At every other meeting of the society in every place let no stranger be admitted. At other times they may; but the same person not above twice or thrice. In order to this, see that all in every place show their tickets before they come in. If the stewards and leaders are not exact herein, employ others that have more resolution.

"*Quest.* 12. *How often shall we permit strangers to be present at our love-feasts?*

"*Ans. Let them be admitted with the utmost caution; and the same person on no account above twice, unless he becomes a member.*

"*Quest.* 13. (11.) How may the leaders of classes be made more useful?

"*Ans.* 1. Let each of them be diligently examined concerning his method of meeting a class. Let this be done with all possible exactness at the [next] quarterly visitation. And in order to this, allow sufficient time for the visiting of each society.

"2. Let each leader carefully inquire how every soul in his class prospers; not only how each person observes the outward rules, but how he grows in the knowledge and love of God.

"3. Let the leaders converse with the assistant frequently and freely.

"*Quest.* 14. (12.) Can any thing farther be done, in order to make the meetings of the classes lively and profitable?

"*Ans.* 1. Change improper leaders.

"2. Let the leaders frequently meet each other's classes.

"3. Let us observe which leaders are the most useful; and let these meet the other classes as often as possible

"4. See that all the leaders be not only men of sound judgment, but men truly devoted to God.

"*Quest.* 15. (13.) How can we farther assist those under our care?

"*Ans.* 1. By meeting the married men and women together, the first Sunday after the *quarterly meeting*,[1] —the single men and women apart, on the two following,—in all the large societies: [this has been much neglected.]

"2. By instructing them at their own houses. What unspeakable need is there of this! The world say, 'The Methodists are no better than other people.' This is not true. But it is nearer the truth than we are willing to believe.

"[N. B.] For 1. Personal religion either toward God or man is amazingly superficial among us.

"We[2] can but just touch on a few generals. How little faith is there among us! How little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world; desire of pleasure, of ease, *of praise*,[3] of getting money! How little brotherly love! What continual judging one another! What gossiping, evil speaking, tale bearing! What want of moral honesty! To instance only [in] one or two particulars: who does as he would be done by, in buying and selling, particularly in selling horses! Write him a knave that does not. And the Methodist knave is the worst of all knaves.

"2. Family religion is shamefully wanting, and almost in every branch.

"And the Methodists in general will be little the better, till we take quite another course with them. For what avails public preaching alone, though we could preach like angels? We must, yea, every travelling preacher must, instruct them from house to house. Till this is done, and that in good earnest, the Methodists will be little better than other people. Our reli-

[1] "visitation."—*Large Minutes.* [2] "I."—*Ib.*

[3] "of praise" is in the original English Minutes, though not in the Large Minutes.

gion is not deep, universal, uniform; but superficial, partial, uneven. It will be so, till we spend half as much time in this visiting, as we now do in talking uselessly.

"Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, intitled, 'Gildas Salvianus' is well worth a careful perusal. [A short extract from it I will subjoin.] Speaking of this visiting from house to house, he says, p. 351:—

"We shall find many hinderances, both in ourselves, and in the people.

"1. In ourselves there is much dulness and laziness; so that there will be much ado to get us to be faithful in the work.

"2. We have a base, man-pleasing temper; so that we let men perish, rather than lose their love. We let them go quietly to hell, lest we should anger them.

"3. Some of us have also a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

"4. But the greatest hinderance is, weakness of faith. Our whole motion is weak, because the spring of it is weak.

"5. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a holy mixture of seriousness, and terror, and love, and meekness!"

"[And we have many difficulties to grapple with in our people.

"1. Too many of them will be unwilling to be taught, till we conquer their perverseness by the force of reason and the power of love.

"2. And many are so dull that they will shun being taught for fear of showing their dulness. And indeed you will find it extremely hard to make them understand the very plainest points.

"3. And it is still harder to fix things on their hearts, without which all our labour is lost. If you have not, therefore, great seriousness and fervency, what good can you expect? And, after all, it is grace alone that must do the work.

"4. And when we have made some impressions on their hearts, if we look not after them, they will soon die away.

"But as great as this labour of private instruction is, it is absolutely necessary. For, after all our preaching, many of our people are almost as ignorant as if they had never heard the gospel. I speak as plain as I can, yet I frequently meet with those who have been my hearers many years, who know not whether Christ be God or man. And how few are there that know the nature of repentance, faith, and holiness! Most of them have a sort of confidence that God will save them, while the world has their hearts. I have found by experience, that one of these has learned more from one hour's close discourse, than from ten years' public preaching.]

"But[1] undoubtedly this private application is implied in those solemn words of the apostle: 'I charge thee, before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing, preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long suffering.'

"O brethren, if we could but set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God! If the common *lukewarmness*[2] were banished, and every shop and every house busied in speaking of the word and works of God, surely God would dwell in our habitations, and make us his delight.

"And this is absolutely necessary to the welfare of our people, many of whom neither believe nor repent to this day. Look round and see how many of them are still in apparent danger of damnation. And how can you walk, and talk, and be merry with such people, when you know their case? Methinks, when you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazael; and then set on them with the most vehement and importu nate exhortations. O, for God's sake, and for the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation!

"What cause have we to bleed before the Lord this

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[1] "And."—*Large Minutes.* [2] "ignorance."—*Ib.*

day, that we have so long neglected this good work! If we had but set upon it sooner, how many more might have been brought to Christ! And how much holier and happier might we have made our societies before now! And why might we not have done it sooner? There were many hinderances; and so there always will be. But the greatest hinderance was in ourselves, in our littleness of faith and love.

"But it is objected, 1. 'This will take up so much time, that we shall not have *leisure*[1] to follow our studies.'

"*We*[2] answer, 1. Gaining knowledge is a good thing; but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge too, [if you spend all your mornings therein.] Only sleep not more than you need; and never be idle, or triflingly employed. But, 4. If you can do but one, let your studies alone. *We*[3] would throw by all the libraries in the world, rather than be guilty of the loss of one soul.

["I allow, in some of the country circuits, where you have only a day to spend in each place, you have not time for this excellent work. But you have, wherever you spend several days together in one town.]

"It is objected, 2. 'The people will not submit to it.' If some will not, others will. And the success with them will repay all your labour. O let us herein follow the example of St. Paul!

"1. For our general business, 'Serving the Lord with all humility of mind.' 2. Our special work, 'Take heed to yourselves and to all the flock.' 3. Our doctrine, 'Repentance toward God, and faith in our Lord Jesus Christ.' 4. The place, 'I have taught you publicly, and from house to house.' 5. The object and manner of teaching, 'I ceased not to warn every one, night and day, with tears.' 6. His innocence and self-denial herein, 'I have coveted no man's silver or gold.

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[1] "time."—*Large Minutes.* [2] "I."—*Ib.* [3] "I."—*Ib.*

7. His patience, 'Neither count I my life dear unto myself.' And among all our motives, let these be ever before our eyes: 1. 'The church of God, which he hath purchased with his own blood.' 2. 'Grievous wolves shall enter in; yea, of yourselves shall men arise, speaking perverse things.' Write this upon your hearts, and it will do you more good than twenty years' study.

"Let every preacher, having a catalogue of those in each society, go to each house; and deal gently with them, that the report of it may move others to desire your coming.

["Give the children the 'Instructions for Children,' and encourage them to get them by heart. Indeed, you will find it no easy matter to teach the ignorant the principles of religion. So true is the remark of Archbishop Usher: 'Great scholars may think this work beneath them. But they should consider, the laying the foundation skilfully, as it is of the greatest importance, so it is the masterpiece of the wisest builder. And let the wisest of us all try, whenever we please, we shall find, that to lay this groundwork rightly, to make the ignorant understand the grounds of religion, will put us to the trial of all our skill.'

"Perhaps in doing this it may be well, 1. After a few loving words spoken to all in the house, to take each person singly into another room, where you may deal closely with him, about his sin, and misery, and duty. Set these home, or you lose all your labour. (At least, let none be present but those who are familiar with each other.)

"2. Hear what the children have learned by heart.

"3. Choose some of the weightiest points, and try if they understand them. As, 'Do you believe you have sin in you? What does sin deserve? What remedy has God provided for guilty, helpless sinners?'

"4. Often with the question suggest the answer. As, 'What is repentance? Sorrow for sin, or a conviction that we are guilty, helpless sinners.' 'What is faith? A divine conviction of things not seen.'

"5. Where you perceive they do not understand the stress of your question, lead them into it by other questions. For instance, you ask, 'How do you think your sins will be pardoned?' They answer, 'By repenting and amending my life.' You ask farther, 'But will your amendment make satisfaction for your past sins?' They will answer, 'I hope so, or I know not what will.' One would think, these had no knowledge of Christ at all. And some have not. But others have; and give such

answers, only because they do not understand the scope of the question. Ask them farther, 'Can you be saved without the death of Christ?' They immediately say, 'No.' And if you ask, 'What has he suffered for you?' they will say, 'He shed his blood for us.' But many cannot express even what they have some conception of; no, not even when expressions are put into their mouths. With these you are to deal exceeding tenderly, lest they be discouraged.

"6. If you perceive them troubled, that they cannot answer, step in yourself, and take the burden off them; answering the question yourself. And do it thoroughly and plainly, making a full explication of the whole business to them.

"7. When you have tried their knowledge, proceed to instruct them, according to their several capacities. If a man understand the fundamentals, speak what you perceive he most needs, either explaining farther some doctrines, or some duty, or showing him the necessity of something which he neglects. If he still understands not, go over it again till he does.

"8. Next inquire into his state, whether convinced or unconvinced, converted or unconverted. Tell him, if need be, what conversion is; and then renew and enforce the inquiry.

"9. If unconverted, labour with all your power to bring his heart to a sense of his condition. Set this home with a more earnest voice than you spoke before. Get to the heart, or you do nothing.

"10. Conclude all with a strong exhortation, which should enforce, 1. The duty of the heart, in order to receive Christ. 2. The avoiding former sins, and constantly using the outward means. And be sure, if you can, to get their promise, to forsake sin, change their company, and use the means. And do this solemnly, reminding them of the presence of God, who hears their promises, and expects the performance.

"11. Before you leave them, engage the head of each family to call all his family together every Sunday before they go to bed, and hear what they can repeat, and so continue, till they have learned the 'Instructions' perfectly; and afterward let him take care that they do not forget what they have learned.]

"Do this in earnest, and you will soon find what a work you take in hand, in undertaking to be a travelling preacher!

"*Quest.* 16. (14.) How shall we prevent improper persons from insinuating into the society?

"*Ans.* 1. Give tickets to none till they are recommended by a leader, with whom they have met at least two months on trial.

"2. Give notes to none but those who are recommended by one you know, or till they have met three or four times in a class.

"3. Give them the rules the first time they meet. [See that this be never neglected.]

"*Quest.* 17. (15.) When shall we admit new members?

"*Ans.* In large towns, admit them into the bands at the quarterly love-feast following the *quarterly meeting*:[1] into the society, on the Sunday following the *quarterly meeting*.[1] Then also read the names of them that are excluded.

"*Quest.* 18. (16.) Should we insist on the rules *concerning dress?*[2]

"*Ans.* By all means. This is no time to give any encouragement to superfluity of apparel. Therefore give no [band] tickets to any till they have left off superfluous ornaments. In order to this, 1. Let every assistant read the 'Thoughts upon Dress' at least once a year, in every large society. 2. In visiting the classes, be very mild, but very strict. 3. Allow no exempt case, not even of a married woman. Better one suffer than many. 4. Give no ticket to any that wear [calashes,] high heads, [or] enormous bonnets, *ruffles or rings.*

"*Quest.* 19. *What can be done* to encourage meeting in band?

"*Ans.* 1. In every large society have a love-feast quarterly for the bands only. 2. Never fail to meet them once a week. 3. Exhort every believer to embrace the advantage. 4. Give a band ticket to none till they have met a quarter on trial.

["Observe! You give none a band ticket before he meets, but after he has met.

"*Quest.* (17.) Have those in band left off snuff and drams?

"*Ans.* No. Many are still enslaved to one or the other. In order to redress this, 1. Let no preacher touch either on any account. 2. Strongly dissuade our people from them. 3. Answer their pretences, particularly curing the colic.]

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[1] "visitation."—*Large Minutes.*

[2] the band rules, particularly with regard to dress?"—*Ib*

"*Quest.* 20. (18.) Do we observe any evil which has lately prevailed among our societies?

"*Ans.* Many of our members have married [with unbelievers, yea,] with unawakened persons. This has had fatal effects. They had either a cross for life, or turned back to perdition.

"*Quest.* 21. (19.) What can be done to put a stop to this?

"*Ans.* 1. Let every preacher publicly enforce the apostle's caution, 'Be not unequally yoked with unbelievers.' 2. Let him openly declare, whoever does this will be expelled the society. 3. When any such is expelled, let a suitable exhortation be subjoined. And, 4. Let all be exhorted to take no step in so weighty a matter without advising with the most serious of their brethren.

"*Quest.* 22. (20.) Ought any woman to marry without the consent of her parents?

"*Ans.* In general, she ought not. Yet there may be an exception. For if, 1. A woman be under the[1] necessity of marrying; if, 2. Her parents absolutely refuse to let her marry any Christian; then she may, nay, ought to, marry without their consent. Yet, even then, a Methodist preacher ought not to marry her.

"*Quest.* 23. *May our ministers or travelling preachers drink spirituous liquors?*

"*Ans. By no means, unless it be medicinally.*

"*Quest.* 24. (21.) Do not sabbath breaking, [dram drinking,] evil speaking, unprofitable conversation, lightness, expensiveness, or gayety of apparel, and contracting debts without due care to discharge them, still prevail in several places? How may these evils be remedied?

"*Ans.* 1. Let us preach expressly on each of these heads. 2. Read in every society the 'Sermon on Evil Speaking.' 3. Let the leaders closely examine and exhort every person to put away the accursed thing.

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[1] "a."—*Large Minutes.*

4. Let the preacher warn every society, that none who is guilty herein can remain with us. 5. Extirpate smuggling, buying or selling uncustomed goods, out of every society.

"Let none remain with us, who will not totally abstain from every kind and degree of it.

[" Speak tenderly, but earnestly, and frequently of it, in every society near the coasts; and read to them, and diligently disperse among them, the 'Word to a Smuggler.']

"6. Extirpate bribery, receiving any thing, directly or indirectly, for voting in any election. Show no respect of persons herein, but expel all that touch the accursed thing.

[" Largely show, both in public and private, the wickedness of thus selling our country. And everywhere read the 'Word to a Freeholder,' and disperse it with both hands.]

" *Quest.* 25. (22.) What shall we do to prevent scandal, when any of our members becomes a bankrupt?

" *Ans.* Let the assistant talk with him at large; and if he has not kept fair accounts, [or has been concerned in that base practice of raising money by coining notes, (commonly called the bill trade,)] let him be expelled immediately."

" *Quest.* 26. *What is the office of a superintendent?*

" *Ans. To ordain superintendents, elders, and deacons; to preside as a moderator in our conferences; to fix the appointments of the preachers for the several circuits; and, in the intervals of the conference, to change, receive or suspend preachers, as necessity may require; and to receive appeals from the preachers and people, and decide them.*

" *N. B. No person shall be ordained a superintendent, elder, or deacon, without the consent of a majority of the conference, and the consent and imposition of hands of a superintendent; except in the instance provided for in the 29th minute.*

" *Quest.* 27. *To whom is the superintendent amenable for his conduct?*

" *Ans. To the conference: who have power to expel him for improper conduct, if they see it necessary.*

"*Quest.* 28. *If the superintendent ceases from travelling at large among the people, shall he still exercise his office in any degree?*

"*Ans. If he ceases from travelling without the consent of the conference, he shall not thereafter exercise any ministerial function whatsoever in our church.*

"*Quest.* 29. *If by death, expulsion or otherwise, there be no superintendent remaining in our church, what shall we do?*

"*Ans. The conference shall elect a superintendent, and the elders, or any three of them, shall ordain him according to our Liturgy.*

"*Quest.* 30. *What is the office of an elder?*

"*Ans. To administer the sacraments of baptism and the Lord's supper, and to perform all the other rites prescribed by our Liturgy.*

"*Quest.* 31. *What is the office of a deacon?*

"*Ans. To baptize in the absence of an elder, to assist the elder in the administration of the Lord's supper, to marry, bury the dead, and read the Liturgy to the people as prescribed, except what relates to the administration of the Lord's supper.*

["*Quest.* (23.) What is the office of a Christian minister?

"*Ans.* To watch over souls, as he that must give account.

"*Quest.* (24.) In what view may we and our helpers be considered?

"*Ans.* Perhaps as extraordinary messengers, (that is, out of the ordinary way,) designed, 1. To provoke the regular ministers to jealousy. 2. To supply their lack of service toward those who are perishing for want of knowledge. But how hard is it to abide here! Who does not wish to be a little higher? suppose, to be ordained!*]

"*Quest.* 32. (25.) What is the office of a helper?

["*Ans.* In the absence of a minister, to feed and guide the flock; in particular,]

"1. To preach.

["Morning and evening. (But he is never to begin later in the evening than seven o'clock, unless in particular cases.)]

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* This and similar passages in other parts of Mr. Wesley's writings refer to the Methodists in England, whom he desired still to remain as societies within the Church of England. See pp. 22–24.

"2. To meet the society and the bands weekly.

"3. *To visit the sick.*

"4. (3.) To meet the leaders weekly.

"Let every preacher be particularly exact in this, and in morning preaching. If he has twenty hearers, let him preach. [If not, let him sing and pray.]

"N. B. We are fully determined never to drop morning preaching; and to *preach*[1] at five, wherever it is practicable, [particularly in London and Bristol.]

"*Quest.* 33. (26.) What are the rules of a helper?

"*Ans.* 1. Be diligent. Never be unemployed [a moment.] Never be triflingly employed. Never while away time; neither spend any more time at any place than is strictly necessary.

"2. Be serious. Let your motto be, 'Holiness to the Lord.' Avoid all lightness, jesting, and foolish talking.

"3. Converse sparingly and cautiously with women; particularly with young women.

"4. Take no step toward marriage, without first consulting with your brethren.

"5. Believe evil of no one; unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

"6. Speak evil of no one; else your word especially would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

"7. Tell every one *who is under your care*, what you think wrong in *his conduct and tempers*,[2] and that plainly, as soon as may be; else it will fester in your heart. Make all haste to cast the fire out of your bosom.

"8. Do not affect the gentleman. You have no more to do with this character than with that of a dancing master. A preacher of the gospel is the servant of all.

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[1] "continue preaching."—*Large Minutes.* [2] "him."—*Ib.*

"9. Be ashamed of nothing but sin: not of fetching wood (if time permit) or drawing water; not of cleaning your own shoes, or your neighbour's.

"10. Be punctual. Do every thing exactly at the time. And [in general] do not mend our rules, but keep them; not for wrath, but for conscience' sake.

"11. You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those that want you, but to those that want you most.

"Observe: It is not your business to preach so many times, and to take care of this or that society; but to save as many souls as you can; to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember! A Methodist preacher is to mind every point, great and small, in the Methodist discipline! Therefore you will need all the sense you have, and to have all your wits about you!

"12. Act in all things, not according to your own will, but as a son in the gospel. As such, it is your part to employ your time in the manner which we direct; partly in preaching and visiting from house to house; partly in reading, meditation, and prayer. Above all, if you labour with us in our Lord's vineyard, it is needful that you should do that part of the work which we advise, at those times and places which we judge most for his glory.

"*N. B. No helper, or even deacon, shall on any pretence at any time whatsoever administer the Lord's supper.*

"*Quest.* 34. *Will it be expedient to appoint some of our helpers to read the morning and evening service out of our Liturgy on the Lord's day.*

"*Ans. It will. And every helper who receives a written direction under the hand of a superintendent, may regularly read the morning and evening service on the Lord's day.*

"*Quest.* 35. *How are we to proceed with those elders or deacons who cease from travelling?*

"*Ans. Unless they have the permission of the conference declared under the hand of a superintendent, they are on no account to exercise any of the peculiar functions of those offices among us. And if they do, they are to be expelled immediately.*

"*Quest.* 36. *What method shall we take to prevent improper persons from preaching among us as travelling preachers?*

"*Ans. Let no person be employed as a travelling preacher, unless his name be printed in the Minutes of the conference preceding, or a certificate be given him under the hand of one or other of the superintendents, or, in their absence, of three assistants, as is hereafter provided. And, for this purpose, let the Minutes of the conference be always printed.*

"*Quest.* 37. *What shall be the regular annual salary of the elders, deacons, and helpers?*

"*Ans. Twenty-four pounds, (Pennsylvania currency,) and no more.*

"*Quest.* 38. *What shall be annually allowed the wives of the married preachers?*

"*Ans. Twenty-four pounds (Pennsylvania currency) if they need it, and no more.*

"*Quest.* 39. *How is this to be provided?*

"*Ans. By the circuits proportionably.*

"*Quest.* 40. *What shall be allowed the married preachers for the support of their children?*

"*Ans. For each of their children under the age of six years, let them be allowed six pounds, (Pennsylvania currency:) and for each child of the age of six and under the age of eleven, eight pounds.*

"*Quest.* 41. *Are there any directions to be given concerning the negroes?*

"*Ans. Let every preacher, as often as possible, meet them in class. And let the assistant always appoint a proper white person as their leader. Let the assistants also make a regular return to the conference*

of the number of negroes in society in their respective circuits.

"*Quest.* 42. *What methods can we take to extirpate slavery?*

"*Ans. We are deeply conscious of the impropriety of making new terms of communion for a religious society already established, excepting on the most pressing occasion: and such we esteem the practice of holding our fellow-creatures in slavery. We view it as contrary to the golden law of God on which hang all the law and the prophets, and the unalienable rights of mankind, as well as every principle of the revolution, to hold in the deepest debasement, in a more abject slavery than is perhaps to be found in any part of the world except America, so many souls that are all capable of the image of God.*

"*We therefore think it our most bounden duty to take immediately some effectual method to extirpate this abomination from among us: and for that purpose we add the following to the rules of our society, viz.:*

"1. *Every member of our society who has slaves in his possession, shall, within twelve months after notice given to him by the assistant, (which notice the assistants are required immediately, and without any delay, to give in their respective circuits,) legally execute and record an instrument, whereby he emancipates and sets free every slave in his possession who is between the ages of forty and forty-five immediately, or at farthest when they arrive at the age of forty-five.*

"*And every slave who is between the ages of twenty-five and forty immediately, or at farthest at the expiration of five years from the date of the said instrument.*

"*And every slave who is between the ages of twenty and twenty-five immediately, or at farthest when they arrive at the age of thirty.*

"*And every slave under the age of twenty, as soon as they arrive at the age of twenty-five at farthest.*

"*And every infant born in slavery after the above-*

mentioned rules are complied with, immediately on its birth.

"2. *Every assistant shall keep a journal, in which he shall regularly minute down the names and ages of all the slaves belonging to all the masters in his respective circuit, and also the date of every instrument executed and recorded for the manumission of the slaves, with the name of the court, book, and folio, in which the said instruments respectively shall have been recorded: which journal shall be handed down in each circuit to the succeeding assistants.*

"3. *In consideration that these rules form a new term of communion, every person concerned, who will not comply with them, shall have liberty quietly to withdraw himself from our society within the twelve months succeeding the notice given as aforesaid: otherwise the assistant shall exclude him in the society.*

"4. *No person so voluntarily withdrawn, or so excluded, shall ever partake of the supper of the Lord with the Methodists, till he complies with the above requisitions.*

"5. *No person holding slaves shall, in future, be admitted into society or to the Lord's supper, till he previously complies with these rules concerning slavery.*

"*N. B. These rules are to affect the members of our society no farther than as they are consistent with the laws of the states in which they reside.*

"*And respecting our brethren in Virginia that are concerned, and after due consideration of their peculiar circumstances, we allow them two years from the notice given, to consider the expedience of compliance or non-compliance with these rules.*

"*Quest.* 43. *What shall be done with those who buy or sell slaves, or give them away?*

"*Ans. They are immediately to be expelled: unless they buy them on purpose to free them.*

"*Quest.* 44. *Are there any directions to be given concerning the administration of the Lord's supper?*

"*Ans.* 1. *Let it be recommended to the people to*

receive it kneeling: but let them at the same time be informed that they may receive it either standing or sitting.

"2. *Let no person who is not a member of the society be admitted to the communion without a sacrament ticket, which ticket must be changed every quarter. And we empower the elder or assistant, and no others, to deliver these tickets.*

"*Quest.* 45. *Is there any direction to be given concerning the administration of baptism?*

"*Ans. Let every adult person, and the parents of every child, to be baptized, have their choice either of immersion or sprinkling, and let the elder or deacon conduct himself accordingly.*

"*Quest.* 46. *What shall be done with those who were baptized in their infancy, but have now scruples concerning the validity of infant baptism?*

"*Ans. Remove their scruples by argument, if you can; if not, the office may be performed by immersion or sprinkling, as the person desires.*

"*Quest.* 47. *Shall persons who continue to attend divine service and partake of the Lord's supper with other churches, have liberty at the same time to be members of our society?*

"*Ans. They shall have full liberty, if they comply with our rules.*

"*Quest.* 48. *Are there any directions to be given concerning the fees of office?*

"*Ans. We will on no account whatsoever suffer any elder or deacon among us to receive a fee or present for administering the ordinance of marriage, baptism, or the burial of the dead. Freely we have received, and freely we will give.*

["*Quest.* (27.) What power is this which you exercise over both the preachers and the societies?

"*Ans.* Count Zinzendorf loved to keep all things close: I love to do all things openly. I will therefore tell you all I know of the matter, taking it from the very beginning.

"1. In November, 1738, two or three persons who desired 'to flee from the wrath to come,' and then a few more, came to me

in London, and desired me to advise and pray with them. I said, 'If you will meet me on Thursday night, I will help you as well as I can.' More and more then desired to meet with them, till they were increased to many hundreds. The case was afterward the same at Bristol, Kingswood, Newcastle, and many other parts of England, Scotland, and Ireland. It may be observed, the desire was on their part, not mine. My desire was, to live and die in retirement. But I did not see that I could refuse them my help, and be guiltless before God.

"Here commenced my power; namely, a power to appoint when, and where, and how they should meet; and to remove those whose lives showed that they had not a desire 'to flee from the wrath to come.' And this power remained the same, whether the people meeting together were twelve, or twelve hundred, or twelve thousand.

"2. In a few days some of them said, 'Sir, we will not sit under you for nothing; we will subscribe quarterly.' I said, 'I will have nothing; for I want nothing. My fellowship supplies me with all I want.' One replied, 'Nay, but you want a hundred and fifteen pounds to pay for the lease of the Foundry; and likewise a large sum of money to put it into repair.' On this consideration, I suffered them to subscribe. And when the society met, I asked, 'Who will take the trouble of receiving this money, and paying it where it is needful?' One said, 'I will do it, and keep the account for you.' So here was the first steward. Afterward, I desired one or two more to help me, as stewards, and, in process of time, a greater number.

"Let it be remarked, it was I myself, not the people, who chose these stewards, and appointed to each the distinct work wherein he was to help me, as long as I desired. And herein I began to exercise another sort of power; namely, that of appointing and removing stewards.

"3. After a time a young man, named Thomas Maxfield, came and desired to help me as a son in the gospel. Soon after came a second, Thomas Richards; and then a third, Thomas Westell. These severally desired to serve me as sons, and to labour when and where I should direct. Observe: these likewise desired me, not I them. But I durst not refuse their assistance. And here commenced my power, to appoint each of these when, and where, and how to labour; that is, while he chose to continue with me. For each had a power to go away when he pleased; as I had also, to go away from them, or any of them, if I saw sufficient cause. The case continued the same when the number of preachers increased. I had just the same power still, to appoint when, and where, and how each should help me; and to tell any, (if I saw cause,) 'I do not desire your help any longer.' On these terms, and no other, we joined at

first: on these we continue joined. But they do me no favour in being directed by me. It is true, my 'reward is with the Lord:' but at present I have nothing from it but trouble and care: and often a burden I scarce know how to bear.

"4. In 1744 I wrote to several clergymen, and to all who then served me as sons in the gospel, desiring them to meet me in London, and to give me their advice concerning the best method of carrying on the work of God. And when their number increased, so that it was not convenient to invite them all, for several years I wrote to those with whom I desired to confer, and they only met me at London, or elsewhere; till at length I gave a general permission, which I afterward saw cause to retract

"Observe: I myself sent for these of my own free choice. And I sent for them to advise, not govern, me. Neither did I at any time divest myself of any part of the power above described, which the providence of God had cast upon me, without any design or choice of mine.

"5. What is that power? It is a power of admitting into, and excluding from, the societies under my care; of choosing and removing stewards; of receiving or not receiving helpers; of appointing them when, where, and how to help me, and of desiring any of them to confer with me when I see good. And as it was merely in obedience to the providence of God, and for the good of the people, that I at first accepted this power, which I never sought; so it is on the same consideration, not for profit, honour, or pleasure, that I use it at this day.

"6. But 'several gentlemen are offended at your having so much power.' I did not seek any part of it. But when it was come unawares, not daring to 'bury that talent,' I used it to the best of my judgment. Yet I never was fond of it. I always did, and do now, bear it as my burden;—the burden which God lays upon me, and therefore I dare not lay it down.

"But if you can tell me any one, or any five men, to whom I may transfer this burden, who can and will do just what I do now, I will heartily thank both them and you.

"7. But some of our helpers say, 'This is shackling freeborn Englishmen;' and demand a free conference, that is, a meeting of all the preachers, wherein all things shall be determined by most votes. I answer, It is possible, after my death, something of this kind may take place; but not while I live. To me the preachers have engaged themselves to submit, to serve me as sons in the gospel; but they are not thus engaged to any man or number of men besides. To me the people in general will submit; but they will not thus submit to any other.

"It is nonsense, then, to call my using this power, 'shackling freeborn Englishmen.' None needs to submit to it unless

he will; so that there is no shackling in the case. Every preacher and every member may leave me when he pleases. But while he chooses to stay, it is on the same terms that he joined me at first.

"'But this is making yourself a pope.' This carries no face of truth. The pope affirms that every Christian must do all he bids, and believe all he says, under pain of damnation. I never affirmed any thing that bears any the most distant resemblance to this. All I affirm is, the preachers who choose to labour with me, choose to serve me as sons in the gospel. And the people who choose to be under my care, choose to be so on the same terms they were at first.

"Therefore all talk of this kind is highly injurious to me, who bear the burden merely for your sake. And it is exceeding mischievous to the people, tending to confound their understanding, and to fill their hearts with evil surmisings and unkind tempers toward me; to whom they really owe more, for taking all this load upon me, for exercising this very power, for shackling myself in this manner, than for all my preaching put together; because preaching twice or thrice a day is no burden to me at all; but the care of all the preachers and all the people is a burden indeed!

"*Quest.* (28.) What reason can be assigned why so many of our preachers contract nervous disorders?

"*Ans.* The chief reason, on Dr. Cadogan's principles, is either indolence or intemperance. 1. Indolence. Several of them use too little exercise, far less than when they wrought at their trade. And this will naturally pave the way for many, especially nervous, disorders. 2. Intemperance,—though not in the vulgar sense. They take more food than they did when they laboured more: and let any man of reflection judge how long this will consist with health. Or they use more sleep than when they laboured more: and this alone will destroy the firmness of the nerves. If, then, our preachers would avoid nervous disorders, let them, 1. Take as little meat, drink, and sleep as nature will bear; and, 2. Use full as much exercise daily as they did before they were preachers.]

"*Quest.* 49. (29.) What general method of employing our time would you advise us to?

"*Ans.* We advise you, 1. As often as possible to rise at four. 2. From four to five in the morning, and from five to six in the evening, to meditate, pray, and read, partly the Scriptures with *Mr. Wesley's Notes,*[1] partly the closely practical parts of what *he*

[1] "the Notes."—*Large Minutes.*

has[1] published. 3. From six in the morning till twelve, (allowing an hour for breakfast,) to read in order, with much prayer, [first,] 'The Christian Library,' and *other pious books*.[2]

[" *Quest.* (30.) Should our helpers follow trades?

" *Ans.* The question is not, whether they may occasionally work with their hands, as St. Paul did, but whether it be proper for them to keep shop or follow merchandise. After long consideration, it was agreed by all our brethren, that no preacher who will not relinquish his trade of buying and selling, (though it were only pills, drops, or balsams,) shall be considered as a travelling preacher any longer.]

" *Quest.* 50. (31.) Why is it that the people under our care are no better?

" *Ans.* Other reasons may concur; but the chief is, because we are not more knowing and more holy.

" *Quest.* 51. (32.) But why are we not more knowing?

" *Ans.* Because we are idle. We forget our very first rule, 'Be diligent. Never be unemployed [a moment.] Never be triflingly employed. Never while away time; neither spend any more time at any place than is strictly necessary.'

" I fear there is altogether a fault in this matter, and that few of us are clear. Which of you spends as many hours a day in God's work, as you did formerly in man's work? We talk,—or read history, or what comes next to hand. We must, absolutely must, cure this evil, or betray the cause of God.

" But how? 1. Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or, at least, five hours in four and twenty.

[" 'But I read only the Bible.' Then you ought to teach others to read only the Bible, and, by parity of reason, to hear only the Bible: but if so, you need preach no more. Just so said George Bell. And what is the fruit? Why, now he nei-

[1] " we have."—*Large Minutes.*

[2] " the other books which we have published in prose and verse, and then those which we recommended in our rules of Kingswood school."—*Ibid.*

ther reads the Bible, nor any thing else. This is rank enthusiasm. If you need no book but the Bible, you are got above St. Paul. He wanted others too. 'Bring the books,' says he, 'but especially the parchments,' those wrote on parchment.]

"'But I have no taste for reading.' Contract a taste for it by use, or return to your trade.

"'But I have no books.' [I will give each of you, as fast as you will read them, books to the value of five pounds.] And *we*[1] desire the assistants *will*[2] take care that all the large societies provide *Mr. Wesley's*[3] Works, [or at least the Notes,] for the use of the preachers.

"2. In the afternoon follow Mr. Baxter's plan. Then you will have no time to spare: you will have work enough for all your time. Then, likewise, no preacher will stay with us who is as salt that has lost its savour. For to such this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you [have, or] can procure.

"The sum is, Go into every house in course, and teach every one therein, young and old, if they belong to us, to be Christians inwardly and outwardly.

"Make every particular plain to their understanding; fix it in their memory; write it on their heart. In order to this, there must be 'line upon line, precept upon precept.' What patience, what love, what knowledge is requisite for this!

["*Quest.* (33.) In what particular method should we instruct them?

"*Ans.* You may, as you have time, read, explain, enforce, 1. 'The Rules of the Society.' 2. 'Instructions for Children.' 3. The fourth volume of 'Sermons.' And, 4. Philip Henry's 'Method of Family Prayer.']

"We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself: no idleness *is consistent*[4] with growth in grace. Nay, without exactness in re-

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[1] "I."—*Large Minutes.* [2] "would."—*Ibid.* [3] "our."—*Ibid.*
[4] "can consist."—*Ibid.*

deeming time, you cannot retain the grace you received in justification.

"But what shall we do for the rising generation? [Unless we take care of this, the present revival will be *res unius ætatis;* it will last only the age of a man.] Who will labour *for them?*[1] Let him who is zealous for God and the souls of men begin now.

"1. Where there are ten children, *whose parents are in society,*[2] meet them at least an hour every week.

"2. Talk with them every time you see any at home.

"3. Pray in earnest for them.

"4. Diligently instruct and vehemently exhort all parents at their own houses.

"5. Preach expressly on education, [particularly at midsummer, when you speak of Kingswood.] 'But I have no gift for this.' Gift or no gift, you are to do it; else you are not called to be a Methodist preacher. Do it as you can, till you can do it as you would. Pray earnestly for the gift, and use the means for it. [Particularly, study the 'Instructions' and 'Lessons for Children.']

"*Quest.* 52. (34.) Why are not we more holy? Why do not we live in eternity; walk with God all the day long? Why are we not all devoted to God; breathing the whole spirit of missionaries?

"*Ans.* Chiefly because we are enthusiasts; looking for the end without using the means. To touch only upon two or three instances: Who of you rises at four [in summer;] or even at five, when he does not preach? Do you recommend to all our societies the five o'clock hour for private prayer? Do you observe it, or any other fixed time? Do not you find, by experience, that any time is no time? Do you know the obligation and the benefit of fasting? How often do you practise it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are con-

[1] "herein."—*Large Minutes.* [2] "in a society."—*Ibid.*

tinually grieving the Holy Spirit of God by the habitual neglect of a plain duty! Let us amend from this hour.

"*Quest.* 53. (35.) But how can I fast, since it hurts my health?

"*Ans.* There are several degrees of fasting which cannot hurt your health. *We*[1] will instance in one: Let *us*[2] every Friday (beginning on the next) avow this duty throughout the *continent*,[3] by touching no tea, coffee, or chocolate in the morning; but (if we want it) half a pint of milk or water gruel. Let us dine on *vegetables*,[4] and (if we need it) eat three or four ounces of flesh in the evening. At other times let us eat no flesh suppers: these exceedingly tend to breed nervous disorders.

"*Quest.* 54. (36.) What is the best general method of preaching?

"*Ans.* [1. To invite.] 1. (2.) To convince. 2. (3.) To offer Christ. 3. (4.) To build up; and to do this in some measure in every sermon.

"*Quest.* 55. (37.) Are there any smaller advices relative to preaching which might be of use to us?

"*Ans.* Perhaps these: 1. Be sure never to disappoint a congregation, unless in case of life or death.

"2. Begin [and end] precisely at the time appointed.

"3. Let your whole deportment before the congregation be serious, weighty, and solemn.

"4. Always suit your subject to your audience.

"5. Choose the plainest texts you can.

"6. Take care not to ramble; but keep to your text, and make out what you take in hand.

["(7.) Be sparing in allegorizing or spiritualizing.]

"7. (8.) Take care of any thing awkward or affected, either in your gesture, phrase, or pronunciation.

"8. (9.) Sing no hymns of your own composing.

"9. (10.) Print nothing without *the approbation of one or other of the superintendents*.[5]

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[1] "I."—*Large Minutes.* [2] "you and I."—*Ib.* [3] "nation."—*Ib.*
[4] "potatoes."—*Ib.* [5] "my approbation."—*Ib.*

"10. (11.) Do not usually pray *ex tempore* above eight or ten minutes (at most) without intermission.

"11. (12.) Frequently read and enlarge upon a portion of the Notes. And let young preachers often exhort, without taking a text.

["(13.) In repeating the Lord's prayer, remember to say 'hallowed,' not *hollowed*; 'trespass against *us*;' 'amen.'

"(14.) Repeat this prayer aloud after the minister, as often as he repeats it. (15.) Repeat after him aloud every confession, and both the doxologies in the communion service.]

"12. (16.) Always kneel during public prayer.

"13. (17.) Everywhere avail yourself of the great festivals, by preaching on the occasion,

["And sing the hymns, which you should take care to have in readiness.

"(18.) Avoid quaint words, however in fashion, as *object, originate, very, high,* &c.

"(19.) Avoid the fashionable impropriety of leaving out the *u* in many words, as honor, vigor, &c. This is mere childish affectation.]

"14. (20.) Beware of clownishness, [either in speech or dress. Wear no slouched hat.] *Be courteous to all.*

"15. (21.) Be merciful to your beast. Not only ride moderately, but see with your own eyes that your horse be rubbed, *and fed.*[1]

"*Quest.* 56. (38.) Have not some of us been led off from practical preaching by what was called preaching Christ?

"*Ans.* Indeed we have. The most effectual way of preaching Christ, is to preach him in all his offices, and to declare his law as well as his gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

"*Quest.* 57. (39.) How shall we guard against formality [in public worship; particularly] in singing?

"*Ans.* [1. By preaching frequently on the head. 2. By taking care to speak only what we feel.] 1. (3.) By

[1] "fed and bedded."—*Large Minutes.* The American preachers of that day could not always find beds for themselves, much less for their horses.

choosing such hymns as are proper for the congregation. 2. (4.) By not singing too much at once; seldom more than five or six verses. 3. (5.) By suiting the tune to the words. 4. (6.) By often stopping short and asking the people, 'Now, do you know what you said last? Did you speak no more than you felt?'

["Is not this formality creeping in already by those complex tunes, which it is scarcely possible to sing with devotion? Such is, 'Praise the Lord, ye blessed ones:' such the long quavering hallelujah annexed to the morning song tune, which I defy any man living to sing devoutly. The repeating the same words so often, (but especially while another repeats different words, the horrid abuse which runs through the modern church music,) as it shocks all common sense, so it necessarily brings in dead formality, and has no more of religion in it than a Lancashire hornpipe. Besides, it is a flat contradiction to our Lord's command, 'Use not vain repetitions.' For what is a vain repetition, if this is not? What end of devotion does it serve? Sing no anthems.]

"5. (7.) Do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by them who have either very strong or very weak voices. 6. (8.) In every large society let them learn to sing; and let them always learn our own tunes first. 7. (9.) Let the women constantly sing their parts alone. Let no man sing with them, unless he understands the notes, and sings the bass, as it is pricked down in the *tune*-book. 8. (10.) Introduce no new tunes, till they are perfect in the old. [(11.) Let no organ be placed anywhere, till proposed in the conference.] 9. (12.) Recommend our tune-book everywhere; and if you cannot sing yourself, choose a person or two in each place to pitch the tune for you. 10. (13.) Exhort every one in the congregation to sing, not one in ten only. 11. (14.) If a preacher be present, let no singer give out the words. 12. (15.) When they would teach a tune to the congregation, they must sing only the tenor.

["After preaching, take a little lemonade, mild ale, or candied orange-peel. All spirituous liquors, at that time especially are deadly poison.]

"*Quest.* 58. (40.) Who is the assistant?

"*Ans.* That preacher in each circuit who is appoint-

ed, from time to time, *to assist the superintendents in the*[1] charge of the societies and the other preachers therein.

"*Quest.* 59. (41.) How should an assistant be qualified for his charge?

"*Ans.* By walking closely with God, and having his work greatly at heart; and by understanding and loving discipline, ours in particular;

["And by loving the Church of England, and resolving not to separate from it. Let this be well observed. I fear, when the Methodists leave the Church, God will leave them. But if they are thrust out of it, they will be guiltless.*]

"*Quest.* 60. (42.) What is the business of an assistant?

"*Ans.* 1. To see that the other preachers in his circuit behave well, and want nothing. 2. *To renew the tickets quarterly, and regulate the bands.*[2] 3. To take in or put out of the society or the bands. 4. *To appoint all the stewards and leaders, and change them when he sees it necessary.* 5. (4.) To keep watch-nights and love-feasts. 6. (5.) To hold quarterly meetings, and therein diligently to inquire both into the temporal and spiritual state of each society. 7. (6.) To take care that every society be duly supplied with books; particularly with 'Kempis,' 'Instructions for Children,' and the 'Primitive Physic,' which ought to be in every house. [O why is not this regarded! (7.) To send from every quarterly meeting a circumstantial account to London of every remarkable conversion and remarkable death.] 8. To take exact lists of his societies, *and bring them to the conference.*[3] 9. *To send an account of his cir-*

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[1] "to take."—*Large Minutes.*

* This passage is found in the original Minutes for 1749. The fact that it was continued in an edition of the Large Minutes, which was revised four years after the organization of the Methodist Episcopal Church, affords conclusive evidence that Mr. Wesley did not consider that the Methodists in America had *separated* from or *left* the Church of England; but that the connection between them was providentially *dissolved.* (See above, pp. 22–25.)

[2] "To visit the classes quarterly, regulate the bands, and deliver tickets."—*Ib.* [3] "every quarter, and send them up to London."—*Ib.*

cuit every half year to one of the superintendents. 10. (9.) To meet the married men and women, and the single men and women, in the large societies once a quarter. 11. (10.) To overlook the accounts of all the stewards.

[" *Quest.* (43.) Has the office of an assistant been well executed?

" *Ans.* No, not by half the assistants. 1. Who has sent me word, whether the other preachers behave well or ill? 2. Who has visited all the classes, and regulated the bands quarterly? 3. Love-feasts for the bands have been neglected: neither have persons been duly taken in and put out of the bands. 4. The societies are not half supplied with books; not even with those above mentioned. O exert yourselves in this! Be not weary! Leave no stone unturned! 5. How few accounts have I had, either of remarkable deaths, or remarkable conversions! 6. How few exact lists of the societies! 7. How few have met the married and single persons once a quarter!]

" *Quest.* 61. (44.) Are there any other *directions*[1] which you would give the assistants?

" *Ans.* Several. 1. Take a regular catalogue of your societies, as they live in house-row. 2. Leave your successor a particular account of the state of the circuit. 3. See that every band leader has the rules of the bands. 4. Vigorously, but calmly, enforce the rules concerning needless ornaments, *and drams.*[2] [Give no band ticket to any man or woman who does not promise to leave them off.] 5. As soon as there are four men or women believers in any place, put them into a band. 6. Suffer no love-feast to last above an hour and a half; [and instantly stop all breaking the cake with one another.] 7. Warn all, from time to time, that none are to remove from one society to another without a certificate from the assistant in these words: (else he will not be received in other societies:) 'A. B., the bearer, is a member of our society in C.: I believe he has sufficient cause for removing.' [I beg every assistant to remember this.] 8. Everywhere recommend decency and cleanliness: [cleanliness is next to

[1] " advices."—*Large Minutes.*

[2] " drams, snuff, and tobacco."—*Ibid.*

godliness.] 9. *Read the rules of the society, with the aid of your helpers, once a year in every congregation, and once a quarter in every society.*

["(9.) Exhort all that were brought up in the Church, to continue therein. Set the example yourself; and immediately change every plan that would hinder their being at church at least two Sundays in four. Carefully avoid whatever has a tendency to separate men from the Church; and let all the servants in our preaching houses go to church once on Sunday at least.

"Is there not a cause? Are we not unawares, by little and little, sliding into a separation from the Church? O use every means to prevent this! 1. Exhort all our people to keep close to the Church and sacrament. 2. Warn them all against niceness in hearing—a prevailing evil. 3. Warn them also against despising the prayers of the Church. 4. Against calling our society, 'the Church.' 5. Against calling our preachers, 'ministers;' our houses, 'meeting houses:' call them plain preaching houses or chapels. 6. Do not license them as dissenters. The proper paper to be sent in at the assizes, sessions, or bishop's court, is this: 'A. B. has set apart his house in C. for public worship, of which he desires a certificate.' N. B. The justice does not license the house, but the act of parliament. 7. Do not license yourself till you are constrained; and then, not as a dissenter, but a Methodist. It is time enough when you are prosecuted to take the oaths. And by so doing you are licensed.

"*Quest.* (45.) But are we not dissenters?

"*Ans.* No: although we call sinners to repentance in all places of God's dominion; and although we frequently use extemporary prayer, and unite together in a religious society; yet we are not dissenters in the only sense which our law acknowledges, namely, those who renounce the service of the Church. We do not, we dare not, separate from it. We are not seceders, nor do we bear any resemblance to them. We set out upon quite opposite principles. The seceders laid the very foundation of their work in judging and condemning others: we laid the foundation of our work in judging and condemning ourselves. They begin everywhere with showing their hearers how fallen the Church and ministers are: we begin everywhere with showing our hearers how fallen they are themselves. What they do in America, or what their Minutes say on this subject, is nothing to us.* We will keep in the good old way.

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* This sentence was obviously introduced into the Large Minutes subsequently to 1784, and seems to refer to the Minutes, or Discipline

"And never let us make light of going to church, either by word or deed. Remember Mr. Hook, a very eminent and a zealous Papist. When I asked him, 'Sir, what do you do for public worship here, where you have no Romish service?' he answered, 'Sir, I am so fully convinced it is the duty of every man to worship God in public, that I go to church every Sunday. If I cannot have such worship as I would, I will have such worship as I can.'

"But some may say, 'Our own service is public worship.' Yes; but not such as supersedes the Church service; it presupposes public prayer, like the sermons at the university. If it were designed to be instead of the Church service, it would be essentially defective; for it seldom has the four grand parts of public prayer, deprecation, petition, intercession, and thanksgiving.

"If the people put ours in the room of the Church service, we hurt them that stay with us, and ruin them that leave us; for then they will go nowhere, but lounge the sabbath away without any public worship at all.

"*Quest.* (46.) Nay, but is it not our duty to separate from the Church, considering the wickedness both of the clergy and the people?

"*Ans.* We conceive not: 1. Because both the priests and the people were full as wicked in the Jewish Church; and yet it was not the duty of the holy Israelites to separate from them. 2. Neither did our Lord command his disciples to separate from them; he rather commanded the contrary. 3. Hence it is clear that could not be the meaning of St. Paul's words: 'Come out from among them, and be ye separate.'

"*Quest.* (47.) But what reasons are there why we should not separate from the Church?

"*Ans.* Among others, those which were printed above twenty years ago, entitled, 'Reasons against a Separation from the Church of England.'

"We allow two exceptions: 1. If the parish minister be a notoriously wicked man. 2. If he preach Socinianism, Arianism, or any other essentially false doctrine.*]

"*Quest.* 62. *Are there any directions to be given the assistant concerning the decision of disputes among the people?*

"*Ans. On any dispute of importance, or difficult*

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of 1789, (1787?) in which very strong language was used with reference to the condition of the Church of England. (See below, part i, chap. i, sec. 1; and above, pp. 22–25.)

* See note, p. 39.

to be settled, let the assistant inquire into the circumstances, and, having consulted the stewards and leaders, appoint referees, whose decision shall be final, and the party expelled that refuses to abide by it: unless there appear to the assistant some fraud or gross mistake in the decision, in which case he shall appoint new referees, for a rehearing of the cause, whose decision shall be absolutely final.

"*Quest.* 63. *Are there any further directions needful for the preservation of good order among the preachers?*

"*Ans. In the absence of a superintendent, a travelling preacher or three leaders shall have power to lodge a complaint against any preacher in their circuit, whether elder, assistant, deacon, or helper, before three neighbouring assistants; who shall meet at an appointed time, (proper notice being given to the parties,) hear, and decide the cause. And authority is given them to change or suspend a preacher, if they see it necessary, and to appoint another in his place, during the absence of the superintendents.*

"*Quest.* 64. *If there happen to be a vacancy in a circuit by the death of a preacher, by his withdrawing himself from the work, or otherwise, in the absence of a superintendent, who are to fill up the vacancy?*

"*Ans. Three neighbouring assistants, called and assembled according to the preceding minute.*

"*Quest.* 65. *What shall we do with those members of our society who wilfully and repeatedly neglect to meet their class?*

"*Ans.* 1. *Let the assistant or one of his helpers visit them, wherever it is practicable, and explain to them the consequence, if they continue to neglect, namely, exclusion.*

"2. *If they do not amend, let the assistant exclude them in the society, informing it that they are laid aside for a breach of our rules of Discipline, and not for immoral conduct.*

"*Quest.* 66. (48.) Do we sufficiently watch over *each other*?[1]

"*Ans. We do not.*[2] Should we not frequently ask *each other*, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hour of retirement? Do you spend the day in the manner which *the conference advises?*[3] Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons?

"They are either instituted or prudential:—

"I. The instituted are,

"1. Prayer; private, family, public; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these? Do you use private prayer every morning and evening? if you can, at five in the evening; and the hour before or after morning preaching? Do you forecast daily, wherever you are, how to secure these hours? Do you avow it everywhere? Do you ask everywhere, 'Have you family prayer?' Do you retire at five o'clock?

"2. Searching the Scriptures by,

"i. Reading: constantly, some part of every day, regularly, all the Bible in order; carefully, with *Mr. Wesley's*[4] Notes; seriously, with prayer before and after; fruitfully, immediately practising what you learn there?

"ii. Meditating: At set times? by any rule?

"iii Hearing: Every morning? carefully; with prayer before, at, after; immediately putting in practice? Have you a New Testament always about you?

"3. The Lord's supper: Do you use this at every

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[1] "our helpers."—*Large Minutes.*

[2] "We might consider those that are with us as our pupils; into whose behaviour and studies we should inquire every day."—*Ib.*

[3] "we advise."—*Ib.* [4] "the."—*Ib.*

opportunity? with solemn prayer before; with earnest and deliberate self-devotion?

"4. Fasting: How do you fast every Friday?

"5. Christian conference: Are you convinced how important and how difficult it is to 'order your conversation aright?' Is it 'always in grace? seasoned with salt? meet to minister grace to the hearers? Do not you converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determinate end in view; and to pray before and after it?

"II. Prudential means we may use either as common Christians, as Methodists, as preachers, or as assistants.

"1. As common Christians. What particular rules have you in order to grow in grace? What arts of holy living?

"2. As Methodists. Do you never miss your class, or band?

"3. As preachers. Do you meet every society; also the leaders and bands, if any?

"4. As assistants. Have you throughly considered your office; and do you make a conscience of executing every part of it?

"These means may be used without fruit: but there are some means which cannot; namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

"1. Do you steadily watch against the world, the devil, yourselves, your besetting sin?

"2. Do you deny yourself every useless pleasure of sense, imagination, honour? Are you temperate in all things? instance in food: do you use only that kind and that degree which is best both for your body and soul? Do you see the necessity of this? Do you eat no flesh suppers? no late suppers? Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? Do you use only that kind and that degree of drink which is best both for

your body and soul? Do you drink water? Why not? Did you ever? Why did you leave it off? If not for health, when will you begin again? to-day? How often do you drink wine [or ale?] every day? Do you want it?

"3. Wherein do you 'take up your cross daily?' Do you cheerfully bear your cross (whatever is grievous to nature) as a gift of God, and labour to profit thereby?

"4. Do you endeavour to set God always before you; to see his eye continually fixed upon you? Never can you use these means but a blessing will ensue. And the more you use them, the more will you grow in grace.

"*Quest.* 67. (49.) What can be done, in order to a closer union of our helpers with each other?

"*Ans.* 1. Let them be deeply convinced of [the want there is of it at present, and] the absolute necessity of it.

"2. Let them pray for a desire of union.

"3. Let them speak freely to each other.

"4. When they meet let them never part without prayer.

"5. Let them beware how they despise each other's gifts.

"6. Let them never speak slightingly of each other in any kind.

"7. Let them defend one another's characters in every thing, so far as consists with truth: and,

"8. Let them labour in honour each to prefer the other before himself.

"*Quest.* 68. (50.) How shall we try those who think they are moved by the Holy Ghost to preach?

"*Ans.* Inquire, 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And are they holy in all manner of conversation? 2. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound

understanding? Have they a right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly? 3. Have they fruit? Are any truly convinced of sin, and converted to God, by their preaching?

"As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is 'moved thereto by the Holy Ghost.'

"*Quest.* 69. (51.) What method may we use in receiving a new helper?

"*Ans.* A proper time for doing this is at a conference, after solemn fasting and prayer.

"Every person proposed *shall then be asked (with any other questions which may be thought necessary by the conference) the following*,[1] *namely*, Have you faith in Christ? Are you 'going on to perfection?' Do you expect to be 'perfected in love' in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and to his work? Do you know the Methodist plan? [Have you read the 'Plain Account?' the 'Appeals?'] Do you know the rules of the society? of the bands? Do you keep them? Do you take no [snuff, tobacco,] drams? Do you constantly attend the [church and] sacrament? Have you read the 'Minutes of the Conference?' Are you willing to conform to them? Have you considered the rules of a helper; especially the first, tenth, and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you preach every morning *at five o'clock wherever you can have twenty hearers? Will you endeavour*[2] not to speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recom

[1] "is then to be present; and each of them may be asked."—*Large Minutes.*

[2] "and evening; endeavouring."—*Ib.*

mend fasting, both by precept and example? Are you in debt?

["Are you engaged to marry?

"N. B. A preacher who marries while on trial is thereby set aside.]

"We may then, *if he gives satisfaction*, receive him as a probationer, by giving him the 'Minutes of the Conference,' inscribed thus:—

"'TO A. B.

"'You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-labourer.'

"Let him then read and carefully weigh what is contained therein, that if he has any doubt it may be removed.

"Observe: taking on trial is entirely different from admitting a preacher. One on trial may be either admitted or rejected, without doing him any wrong; otherwise it would be no trial at all. Let every assistant explain this to them that are on trial.

"*After two years' probation, being recommended by the assistant, and examined by the conference*,[1] he may be received into full connection, by giving him the 'Minutes,' inscribed thus:—'As long as you freely consent to, and earnestly endeavour to walk by, these rules, we shall rejoice to acknowledge you as a fellow-labourer.' Meantime, let none *preach or* exhort in any of our societies, without a note of permission from the assistant. Let every *preacher or* exhorter take care to have this renewed yearly; and let every assistant insist upon it.

"*Quest.* 70. (52.) What is the method wherein we usually proceed in our conferences?

"*Ans.* We inquire, 1. What preachers are admitted? Who remain on trial? Who are admitted on trial? Who desist from travelling?

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[1] "When he has been on trial four years, if recommended by the assistant."—*Large Minutes.*

"2. Are there any objections to any of the preachers? who are named one by one.

"3. How are the preachers stationed this year?

"4. What numbers are in the society?

["(5.) What is the Kingswood collection?

"(6.) What boys are received this year?

"(7.) What girls are assisted?]

"5. (8.) What was contributed for the contingent expenses?

"6. (9.) How was this expended?

"7. (10.) What is contributed toward the fund for *the superannuated preachers and the widows and orphans of the preachers*?[1]

"8. (11.) What demands are there upon it?

"9. (12.) How many preachers' wives are to be provided for? By what *circuits and in what proportion*?[2]

"10. (13.) Where and when may our next conference begin?

"*Quest.* 71. *What provision can we make for a proper supply of preachers in the circuits during the sitting of the conference?*

"*Ans. Let as many local preachers as are necessary be provided by the assistant in every circuit, as far as possible; and let them be paid in proportion to their work as travelling preachers out of the yearly collection.*

"*Quest.* 72. (53.) How can we provide for *superannuated preachers and the widows and orphans of preachers*?[3]

"*Ans.* [Those who can preach four or five times a week are supernumerary preachers. As for those who cannot,]

"1. Let every travelling preacher contribute *two dollars*[4] yearly at the conference.

"2. Let every one when first admitted as a travelling preacher pay *twenty shillings* (*Pennsylvania currency.*[5])

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[1] "superannuated and supernumerary preachers."—*Large Minutes*

[2] "societies."—*Ib.*

[3] "superannuated and supernumerary preachers."—*Ib.*

[4] "half a guinea."—*Ib.* [5] "a guinea."—*Ib.*

"3. Let this *money* be lodged in the hands of the *treasurers*.[1]

["4. The present stewards are John Murlin and John Pawson.]

"4. *Let there be three treasurers; three clerks, each of whom shall keep a separate account; and three inspectors, who shall annually lay before the conference an exact state of the fund.*

"5. *Let these nine form a committee for the management of the fund. Three of whom shall be competent to proceed on any business, provided one be a treasurer, another an inspector, and a third a clerk.*

"6. (5.) Out of this *fund* let provision be made, first for the worn-out preachers, and then for the widows and children of those that are dead.

"7. (6.) Every worn-out preacher shall receive, if he wants it, *twenty-four pounds a year*, (*Pennsylvania currency.*[2])

"8. (7.) Every widow of a preacher shall receive, yearly, if she wants it, during her widowhood, *twenty pounds*.[3]

"9. (8.) Every child *of*[4] a preacher shall receive, once for all, *if he wants it, twenty pounds*.[5]

"10. (9.) But none *shall be*[6] entitled to any thing from this fund, till he has *paid fifty shillings*.[7]

"11. (10.) Nor any who neglects paying his subscription for *three*[8] years together, *unless he be sent by the conference out of these United States.*

["(11.) Let every preacher who does not bring or send his subscription to the conference, be fined two shillings and sixpence.]

"12. Let the fund never be reduced to less than a hundred pounds.

["(13.) Let a committee be named to see these rules duly executed. The present committee are,—Christopher Hopper,

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[1] "stewards."—*Large Minutes.*
[2] "at least ten pounds a year."—*Ib.*
[3] "a sum not usually exceeding ten pounds."—*Ib.*
[4] "left by."—*Ib.*
[5] "a sum not usually exceeding ten pounds."—*Ib*
[6] "is."—*Ib.*
[7] "subscribed two guineas."—*Ib*
[8] "four."—*Ib*

Thomas Coke, Thomas Hanby, John Allen, Robert Roberts, Henry Moore, Thomas Taylor, William Thompson, Andrew Blair.

"(14.) Let an exact account of all receipts and disbursements be produced at the conference.]

"13. (15.) Let every assistant *as far as possible* bring to the conference the contribution of every preacher *left behind* in his circuit.

[" *Quest.* (54.) Are not many of the preachers' wives still straitened for the necessaries of life?

"*Ans.* Some certainly have been. To prevent this for the time to come, 1. Let every circuit either provide each with a lodging, coals, and candles, or allow her fifteen pounds a year. 2. Let the assistant take this money at the quarterly meeting, before any thing else be paid out of it. Fail not to do this.

"*Quest.* (55.) How can we account for the decrease of the work of God in some circuits, both this year and the last?

"*Ans.* It may be owing either, 1. To the want of zeal and exactness in the assistant, occasioning want of discipline throughout: or 2. To want of life and diligence in the preachers: or 3. To our people's losing the life of God, and sinking into the spirit of the world.

"It may be owing, farther, to the want of more field preaching, and of trying more new places.]

"*Quest.* 73. (56.) What can be done in order to revive the work of God where it is decayed?

"*Ans.* [1. Let every preacher read carefully over the 'Life of David Brainerd.' Let us be followers of him, as he was of Christ, in absolute self-devotion, in total deadness to the world, and in fervent love to God and man. Let us but secure this point, and the world and the devil must fall under our feet.]

"1. (2.) Let both assistants and preachers be conscientiously exact in the whole Methodist discipline.

"2. (3.) See that no circuit be at any time without preachers. Therefore let no preacher, who does not attend the conference, leave the circuit, at that time, on any pretence whatever. This is the most improper time in the whole year. Let every assistant see to this, and require each of these to remain in the circuit till the new preachers come.

"Let not all the preachers in any circuit come to the conference.

"Let those who do come, set out as late and return as soon as possible.

"3. (4.) Wherever you can, appoint prayer meetings, and particularly on Friday.

"4. (5.) Let a fast be *published at every quarterly meeting for the Friday following. And let a memorandum of it be written on all the class papers.*[1]

"5. (6.) Be [more] active in dispersing *Mr. Wesley's*[2] books, [particularly the sermon on 'The Good Steward,' on 'Indwelling Sin,' 'The Repentance of Believers,' and 'The Scripture Way of Salvation.'] Every assistant [may give away small tracts: and he] may beg money of the rich to buy books for the poor.

"6. (7.) Strongly and explicitly exhort all believers to 'go on to perfection.' That we may 'all speak the same thing,' *we*[3] ask, once for all, Shall we defend this perfection, or give it up? *we*[4] all agree to defend it, meaning thereby, (as we did from the beginning,) salvation from all sin, by the love of God and man filling our heart. The Papists say, 'This cannot be attained, till we have been refined by the fire of purgatory.' The Calvinists say, 'Nay, it will be attained as soon as the soul and body part.' The old Methodists say, 'It may be attained before we die: a moment after is too late.' Is it so or not? *We*[5] are all agreed, we may be saved from all sin before death. The substance then is settled; but, as to the circumstance, is the change gradual or instantaneous? It is both the one and the other.

["From the moment we are justified, there may be a gradual sanctification, a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must, in the nature of the thing, be an instantaneous change; there must be a last moment wherein it does exist, and a first moment wherein it does not.]

"'But should we in preaching insist both on one and the other?' Certainly we must insist on the gradual

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[1] "observed in all our societies, the last Friday in August, November, February, and May."—*Large Minutes.*

[2] "the."—*Ib.*

[3] "I."—*Ib.* [4] "You."—*Ib.* [5] "You."—*Ib.*

change; and that earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage all believers to expect it? and the rather, because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their souls; the more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. Whereas, just the contrary effects are observed whenever this expectation ceases. They are 'saved by hope,' by this hope of a total change, with a gradually increasing salvation. Destroy this hope, and that salvation stands still, or rather, decreases daily. Therefore whoever would advance the gradual change in believers, should strongly insist on the instantaneous.

["*Quest.* (57.) What can be done to increase the work of God in Scotland?

"*Ans.* 1. Preach abroad as much as possible. 2. Try every town and village. 3. Visit every member of the society at home.

"*Quest.* (58.) How many circuits are there now?

"*Ans.* Of America we have no late account. There are seventy-four circuits in England, Wales, and the Isle of Man; seven in Scotland, and twenty-eight in Ireland.

"*Quest* (59.) Are our preaching houses safe?

"*Ans.* Not all; for some of them are not settled on trustees. Several of the trustees for others are dead.

"*Quest.* (60.) What then is to be done?

"*Ans.* 1. Let those who have debts on any of the houses give a bond, to settle them as soon as they are indemnified. 2. Let the surviving trustees choose others without delay, by endorsing their deed thus:—

"'We, the remaining trustees of the Methodist preaching house in ——, do, according to the power vested in us by this deed, choose —— to be trustees of the said house, in the place of ——.

'Witness our hands ——.'

"N. B. The deed must have three new stamps, and must be enrolled in chancery within six months.

"*Quest.* (61.) In what form may a house be settled?

"*Ans.* In the following, which was drawn by three of the most eminent lawyers in London. Whoever therefore objects to it only betrays his own ignorance.

"'The Indenture made —— ——, between Benjamin Heap of ——, in the county of ——, on the one part, and Thomas Philips, hatter, &c., on the other part, WITNESSETH, That in consideration of five shillings, lawful money of Great Britain, by the said T. P., &c, to the said B. H., truly paid, before the sealing and delivering hereof, (the receipt whereof the said B. H. doth hereby acknowledge,) and for divers other considerations him thereunto moving, the said B. H. hath granted, bargained, and sold, and by these presents doth bargain and sell unto the said T. P., &c, their heirs and assigns for ever, all that lately erected house or tenement, with the yard thereunto adjoining, situate ——, in ——, aforesaid, now in the tenure or occupation of ——, together with all the ways, drains, and privileges to the said premises appertaining, and all the profits thereof, with all the right, title, and interest in law and equity: TO HAVE AND TO HOLD, the said house, yard, and other premises, to the said T. P., &c., their heirs and assigns for ever. NEVERTHELESS, upon special trust and confidence, and to the intent that they and the survivors of them, and the trustees for the time being, do, and shall permit John Wesley, of the City Road, London, clerk, and such other persons as he shall from time to time appoint, at all times, during his natural life, and no other persons, to have and enjoy the free use and benefit of the said premises; that the said John Wesley, and such other persons as he appoints, may therein preach and expound God's holy word. And after his decease, upon farther trust and confidence, and to the intent, that the said T. P., &c., or the major part of them, or the survivors of them, and the major part of the trustees of the said premises for the time being, shall, from time to time, and at all times for ever, permit such persons as shall be appointed at the yearly conference of the people called Methodists, in London, Bristol, Leeds, Manchester, or elsewhere, specified by name in a deed enrolled in chancery, under the hand and seal of the said John Wesley, and bearing date the 28th day of February, 1784, and no others, to have and to enjoy the said premises, for the purposes aforesaid: provided always, that the persons preach no other doctrine than is contained in Mr. Wesley's 'Notes upon the New Testament,' and four volumes of 'Sermons.' And upon farther trust and confidence, that, as often as any of these trustees, or the trustees for the time being, shall die, or cease to be a member of the society commonly called Methodists, the rest of the said trustees, or of the trustees for the time being, as soon as conveniently may be, shall and may choose another trustee or trustees, in order to keep up the number of —— trustees for ever.

In witness whereof the said B. H. hath hereunto set his hand and seal, the day and year above written.'

"In this form the proprietors of the house are to make it over to five, seven, or nine trustees.

"*Quest.* (62.) But is this form asafe one? Should we not have the opinion of counsel upon it?

"*Ans.* I think this would be throwing money away; 1. Because this form was drawn up by three eminent counsellors: But, 2. It is the way of almost every lawyer to blame what another has done. Therefore, you cannot at all infer, that they think a thing wrong, because they say so. 3. If they did in reality think it wrong, this would not prove it was so. 4. If there was (which I do not believe) some defect therein, who would go to law with the body of Methodists? But, 5. If they did, would any court in England put them out of possession; especially when the intent of the deed was plain and undeniable?

"*Quest.* 74. (63.) Is any thing [farther] advisable with regard to building?

"*Ans.* [1. Build all preaching houses, where the ground will permit, in the octagon form. It is best for the voice, and, on many accounts, more commodious than any other. 2. Why should not any octagon house be built after the model of Yarm? any square house after the model of Bath or Scarborough? Can we find any better model? 3. Let the roof rise only one-third of its breadth: this is the true proportion. 4. Have doors and windows enough; and let all the windows be sashes, opening downward. 5. Let there be no Chinese paling, and no tub pulpit, but a square projection with a long seat behind. 6. Let there be no pews, and no backs to the seats, which should have aisles on each side, and be parted in the middle by a rail running all along, to divide the men from the women; just as at Bath.]

"(7.) Let all *our chapels*[1] be built plain and decent; but not more expensive than is absolutely unavoidable: otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependant upon them, yea, and governed by them. And then farewell to the Methodist discipline, if not doctrine too.

[" (8.) Wherever a preaching house is built, see that lodgings for the preachers be built also.]

"*Quest.* 75. (64.) Is there any exception to the rule 'Let the men and women sit apart?'

[1] "the preaching houses."—*Large Minutes.*

"*Ans.* *There is no exception. Let them sit apart in all our chapels.*[1]

["*Quest.* (65.) But how can we secure their sitting apart there?

"*Ans.* I must do it myself. If I come into any new house, and see the men and women together, I will immediately go out. I hereby give public notice of this: pray let it be observed.]

"*Quest.* 76. (66.) But there is not a worse indecency than this [creeping in among us]—talking in the *chapels*[2] before and after service. How shall this be cured?

"*Ans.* Let all the *ministers and* preachers join as one man, and [the very next Sunday they preach in any place] enlarge on the impropriety of talking before or after service, and strongly exhort them to do it no more. In three months, if we are in earnest, this vile practice will be banished out of every Methodist congregation. Let none stop till he has carried his point.

["*Quest.* (67.) Is there not another shocking indecency frequently practised by filthy men against the wall of a preaching house; enough to make any modest woman blush?

"*Ans.* There is: but I beg any one who sees another do this will give him a hearty clap on the back.

"*Quest.* (68.) Complaint has been made that sluts spoil our houses. How may we prevent this?

"*Ans.* Let none that has spoiled one, ever live in another. But what a shame is this! A preacher's wife should be a pattern of cleanliness, in her person, clothes, and habitation. Let nothing slatternly be seen about her; no rags, no dirt, no litter. And she should be a pattern of industry; always at work, either for herself, her husband, or the poor. I am not willing any should live in the orphan house at Newcastle, or any preaching house, who does not conform to this rule.

"*Quest.* (69.) It has been complained also, that people crowd into the preachers' houses, as into coffee houses, without any invitation. Is this right?

"*Ans.* It is utterly wrong. Stop it at once. Let no person come into the preacher's house, unless he wants to ask a question?

"*Quest.* (70.) May any new preaching houses be built?

"*Ans.* Not unless, 1. They are proposed at the conference. No, nor 2. Unless two-thirds of the expense be subscribed.

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[1] "In those galleries where they have always sat together, they may do so still. But let them sit apart everywhere below, and in all new erected galleries."—*Large Minutes.*

[2] "preaching houses."—*Ib.*

And if any collection be made for them, it must be made between the conference and the beginning of February.

"*Quest.* (71.) What can be done to make the Methodists sensible of the excellency of Kingswood school?

"*Ans.* Let every assistant read the following account of it yearly in every congregation:—

"1. The wisdom and love of God have now thrust out a large number of labourers into his harvest; men who desire nothing on earth but to promote the glory of God, by saving their own souls and those that hear them. And those to whom they minister spiritual things are willing to minister to them of their carnal things; so that they 'have food to eat, and raiment to put on,' and are content therewith.

"2. A competent provision is likewise made for the wives of married preachers. These also lack nothing, having a weekly allowance over and above for their little children; so that neither they nor their husbands need to be 'careful about many things,' but may 'wait upon the Lord without distraction.'

"3. Yet one considerable difficulty lies on those that have boys, when they grow too big to be under their mother's direction. Having no father to govern and instruct them, they are exposed to a thousand temptations. To remedy this we have a school on purpose for them, wherein they have all the instruction they are capable of, together with all things necessary for the body, clothes only excepted. And it may be, if God prosper this labour of love, they will have these too, shortly.

"4. In whatever view we look upon this, it is one of the noblest charities that can be conceived. How reasonable is the institution! Is it fit that the children of those who leave wife, and all that is dear, to save souls from death, should want what is needful either for soul or body? Ought not we to supply what the parent cannot, because of his labours in the gospel? How excellent are the effects of this institution! The preacher, eased of this weight, can the more cheerfully go on in his labour. And perhaps many of these children may hereafter fill up the place of those that shall 'rest from their labours.'

"5. It is not strange, therefore, considering the excellence of this design, that Satan should have taken much pains to defeat it, particularly by lies of every kind, which were plentifully invented and handed about for several years. But truth now generally prevails, and its adversaries are put to silence. It is well known that the children want nothing; that they scarce know what sickness means; that they are well instructed in whatever they are capable of learning; that they are carefully and tenderly governed; and that the behaviour of all in the house, elder and younger, is 'as becometh the gospel of Christ.'

"6. But the expense of such an undertaking is very large, so that we are ill able to defray it. The best means we could think of at our conference to supply the deficiency, is, once a year to desire the assistance of all those in every place who wish well to the work of God; who long to see sinners converted to God, and the kingdom of Christ set up in all the earth.

"7. All of you who are thus minded have an opportunity now of showing your love to the gospel. Now promote, as far as in you lies, one of the noblest charities in the world. Now forward, as you are able, one of the most excellent designs that ever was set on foot in this kingdom. Do what you can to comfort the parents who give up their all for you, and to give their children cause to bless you. You will be no poorer for what you do on such an occasion. God is a good paymaster. And you know, in doing this, you lend unto the Lord. In due time he shall pay you again.

"*Quest.* (72.) But how can we keep out of debt?

"*Ans.* Let a collection be made for this school, the Sunday before or after midsummer, in every preaching house, great and small, throughout England, Scotland, and Ireland.]

"*Quest.* 77. (73.) How may we raise a general fund for carrying on the whole work of God?

"*Ans. By a yearly collection, and if need be a quarterly one, to be raised by every assistant in every principal congregation in his circuit.*[1]

"To this end he may then read and enlarge upon the following hints in every *such congregation*:[2]—

"(1.) How shall we send labourers into those parts where they are most of all wanted? [suppose the north-west of Ireland, and the north of Scotland.] Many are willing to hear, but not to bear the expense. Nor can it as yet be expected of them: stay till the word of God has touched their hearts, and then they will gladly provide for them that preach it. Does it not lie upon us, in the mean time, to supply their lack of service? to raise a general fund, out of which, from time to time, that expense may be defrayed? By this means, those who willingly offer themselves may travel through every

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[1] "By a yearly subscription to be proposed by every assistant when he visits the classes at Christmas, and received at the visitation following."—*Large Minutes.*

[2] "society."—*Ib.*

part, *whether there are societies or not*,[1] and stay wherever there is a call, without being burdensome to any. Thus may the gospel, in the life and power thereof, be spread from sea to sea. Which of you will not rejoice to throw in your mite to promote this glorious work?

"(2.) Besides this, in carrying on so large a work through the *continent*,[2] there are calls for money in various ways, and we must frequently be at considerable expense, or the work must be at a full stop. Many too are the occasional distresses of our preachers or their families, which require an immediate supply. Otherwise their hands would hang down, if they were not constrained to depart from the work.

["(3.) Let then every member of our society once a year set his shoulder to the work; contributing more or less, as God hath prospered him, at the Lady-day visitation of the classes. Let none be excluded from giving something,—be it a penny, a halfpenny, a farthing. Remember the widow's two mites! And let those who are able to give shillings, crowns, and pounds, do it willingly.]

"The money contributed will be brought to the ensuing conference.

"(4.) Men and brethren, help! Was there ever a call like this, since you first heard the gospel sound? Help to relieve your companions in the kingdom of Jesus, who are pressed above measure.

"'Bear ye one another's burdens, and so fulfil the law of Christ.' Help to send forth able, willing labourers into your Lord's harvest: so shall ye be assistant in saving souls from death, and hiding a multitude of sins. Help to spread the gospel of your salvation into the remotest corners of the *earth*,[3] till 'the knowledge of our Lord shall cover the land, as the waters cover the sea.' So shall it appear to ourselves, and all men, that we are indeed one body, united by one

[1] This clause is in the original Minutes of 1749, but not in the Large Minutes.

[2] "three kingdoms."—*Large Minutes.*

[3] "kingdom."—*Ib.*

spirit; so shall the baptized heathens be yet again constrained to say, 'See how these Christians love one another!'

[" In this, may not even the Romanists provoke us to jealousy? They have a general fund at Rome, and another at Paris, which bears all the expenses of their missionaries throughout the world.]

" *Quest.* 78. *What can be done towards erecting new chapels, and discharging the debts on those already built?*

" *Ans. Let every assistant raise a yearly subscription through his circuit: and let every member who is not supported by charity, give something. Let them subscribe the first quarter, and pay the second. And let the money be applied where it is most wanted, by a committee of lay-members annually appointed by the assistant, one of whom shall be chosen out of each society concerned.*

" *Quest.* 79. *Is it not right that the assistant, and not the stewards or leaders, should receive the quarterly collections in the classes?*

" *Ans. Certainly it is. This has been the general practice among the Methodists in Europe. And therefore let every assistant look to it, and ask every person, who can afford it, for his quarterly subscription, when he changes the tickets; and in due time let him deliver the whole into the hands of the stewards, to carry on the work of God in the circuit.*

[" *Quest.* (74.) What is the direct antidote to Methodism, the doctrine of heart holiness?

" *Ans.* Calvinism: all the devices of Satan, for these fifty years, have done far less toward stopping this work of God, than that single doctrine. It strikes at the root of salvation from sin, previous to glory, putting the matter on quite another issue.

" *Quest.* (75.) But wherein lie the charms of this doctrine? What makes men swallow it so greedily?

" *Ans.* 1. It seems to magnify Christ; although in reality it supposes him to have died in vain. For the absolutely elect must have been saved without him; and the non-elect cannot be saved by him.

" 2. It is highly pleasing to flesh and blood, final perseverance in particular.]

"*Quest.* 80. (76.) What can be done to guard against *Antinomianism?*[1]

"*Ans.* 1. Let all our preachers carefully read over *Mr. Wesley's*[2] and Mr. Fletcher's tracts.

"2. Let them frequently and explicitly preach the truth, though not in a controversial way. But let them take care to do it in love and gentleness; not in bitterness, not returning railing for railing.

["Let those who preach it have all this to themselves.

"3. Do not imitate them in screaming, allegorizing, boasting: rather mildly expose these things when time serves.

"4. Imitate them in this: they readily seize upon any one that is newly convinced or converted. Be diligent to prevent them, and to guard those tender minds against the predestinarian poison.]

"3. (5.) Answer all *the objections of our people,*[3] as occasion offers, [both in public and private.] But take care to do this with all possible sweetness both of look and of accent.

["(6.) Very frequently, both in public and private, advise our people not to hear them.

"(7.) Make it a matter of constant and earnest prayer, that God would stop the plague.]

"*Quest.* 81. (77.) *Wherein lies our danger of it.*[4]

"*Ans.* 1. With regard to man's faithfulness. Our Lord himself taught us to use the expression: therefore we ought never to be ashamed of it. We ought steadily to assert upon his authority, that if a man is not 'faithful in the unrighteous mammon, God will not give him the true riches.'

"2. With regard to 'working for life,' which our Lord expressly commands us to do. 'Labour,' εργαζεσθε, literally, 'work, for the meat that endureth to everlasting life.' And in fact, every believer, till he comes to glory, works for as well as from life.

"3. We have received it as a maxim, that 'a man is to do nothing in order to justification.' Nothing can

[1] "it."—*Large Minutes.* [2] "ours."—*Ib.*

[3] "their objections."—*Ib.*

[4] "*Quest.* (77.) We said in 1744, 'We have leaned too much toward Calvinism.' Wherein?"—*Ib.*

be more false. Whoever desires to find favour with God should 'cease from evil, and learn to do well.' So God himself teaches by the prophet Isaiah. Whoever repents, should 'do works meet for repentance.' And if this is not in order to find favour, what does he do them for?

"Once more review the whole affair:

"1. Who of us is now accepted of God?

"He that now believes in Christ with a loving, obedient heart.

"2. But who among those that never heard of Christ?

"He that, according to the light he has, 'feareth God and worketh righteousness.'

"3. Is this the same with 'he that is sincere?'

"Nearly, if not quite.

"4. Is not this salvation by works?

"Not by the merit of works, but by works as a condition.

["(5.) What have we then been disputing about for these thirty years?

"I am afraid about words, namely, in some of the foregoing instances.

"(6.) As to merit itself, of which we have been so dreadfully afraid: we are rewarded according to our works, yea, because of our works. How does this differ from, 'for the sake of our works?' And how differs this from *secundum merita operum?* which is no more than, 'as our works deserve.' Can you split this hair? I doubt I cannot.]

"5. (7.) The grand objection to one of the preceding propositions is drawn from matter of fact. God does in fact justify those who, by their own confession, neither 'feared God' nor 'wrought righteousness.' Is this an exception to the general rule?

"It is a doubt whether God makes any exception at all. But how are we sure that the person in question never did fear God and work righteousness? His own thinking so is no proof. For we know how all that are convinced of sin undervalue themselves in every respect.

"6. (8.) Does not talking, without proper caution, of

a justified or sanctified state, tend to mislead men; almost naturally leading them to trust in what was done in one moment? Whereas we are every moment pleasing or displeasing to God, according to our works; according to the whole of our present inward tempers and outward behaviour."

While the number of preachers in America was small, there was but one conference held in the year. By 1779, however, they had increased so as to render it inconvenient to meet in one place. From that time, therefore, till 1784, two conferences, in reality, were held annually, though the second was considered as an adjournment of the first. Their respective powers are thus stated by the Rev. Jesse Lee:—"As the conference in the north was of the longest standing, and withal composed of the oldest preachers, it was allowed greater privileges than that in the south; especially in making rules, and forming regulations for the societies. Accordingly, when any thing was agreed to in the Virginia Conference, and afterward disapproved of in the Baltimore Conference, it was dropped. But if any rule was fixed and determined on at the Baltimore Conference, the preachers in the south were under the necessity of abiding by it. The southern conference was considered at that time as a convenience, and designed to accommodate the preachers in that part of the work, and to do all the business of a regular conference, except that of making or altering particular rules."*

The Christmas Conference, at which the church was organized, was, as already stated, a General Conference. None such was held again until November, 1792. The alterations of the Discipline, therefore, during that interval, seem to have been made in the same informal manner as prior to 1784:—Bishop Asbury submitting the proposed amendments to the annual

* History of the Methodists, pp. 78, 79.

conferences, in succession; and, when adopted, publishing them, either in the Annual Minutes, (which were printed regularly after 1784,) or in new editions of the General Minutes or Discipline.

1785. At the annual conferences for 1785, it was concluded that the rule on slavery, adopted at the Christmas Conference, would do harm. It was, therefore, resolved to suspend its execution for the present,* and a note to that effect† was added to the Annual Minutes for that year. The conferences, however, still expressed "the deepest abhorrence" of "the practice," and a determination "to seek its destruction by all wise and prudent means."

1786. The first edition of the Discipline was printed in Philadelphia, in 1785, and is found bound up with "the Sunday Service," and "the Collection of Psalms and Hymns" which had been sent over to America in sheets."‡ In 1786 a new edition of the whole, in one book, was printed in London. In this the following questions of the first edition, with their answers, are omitted, namely: Quest. 23. (Of preachers' drinking spirituous liquors;) Quest. 42. (Of extirpating slavery;) Quest. 63. (Of the trial of travelling preachers;) and Quest. 64. (Of supplying vacancies on circuits.)

This appears to have been the last edition of "the Sunday Service" for the use of the Methodists in America. The General Minutes, or Discipline proper, were published, the next year, in a separate pamphlet; the Articles of Religion, and the Forms for administering the sacraments, for solemnizing matrimony, for burying the dead, and for ordinations, were subsequently incorporated into the Discipline; and "the

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* See Lee's History of the Methodists, p. 102.
† For the note, see below, part ii, sec. 10.
‡ "Defence of our Fathers," sec. 8.

Collection of Psalms and Hymns" has been transformed into the present Hymn-book; but the Sunday Service proper was laid aside soon after its introduction, forms of prayer for public worship not being popular with the church in America.

1787. In 1787 the Discipline underwent an entire change in its form. It will have been perceived, that the first and second editions consisted of a series of questions and answers, arranged with very little method. The book was now divided into sections, with appropriate heads. This appears to have been done, almost entirely, by Bishop Asbury, with the aid of the Rev. John Dickins; though the work was, no doubt, revised, before publication, by Dr. Coke. In the latter part of the year 1785, while Bishop Asbury was confined, with a swollen foot, at James' City, in Virginia, he writes, under date of November 27: "For some time past I had not been quite satisfied with the order and arrangement of our Form of Discipline; and, persuaded that it might be improved without difficulty, we accordingly set about it, and, during my confinement in James' City, completed the work, arranging the subject matter thereof under their proper heads, divisions, and sections."* That the "we," in this extract, refers to the Rev. John Dickins, may be inferred from the fact that he was then stationed in that part of the country, and from the following entry in Bishop Asbury's Journal, under date of April 25, 1786: "Read our Form of Discipline in manuscript, which brother Dickins has been preparing for the press."†

The publication of this revised Discipline was delayed until May, 1787, probably with a view of obtaining the concurrence of Dr. Coke, who made his second visit to America in March of that year.

The author has not been able to obtain a copy of

* Journal, vol. i, p. 391. † Ibid., p. 396.

this edition, and, as it was published in pamphlet form, it is likely that none is extant. Its loss, however, is the less to be regretted, since by the aid of Lee's History of the Methodists, and the Discipline of 1789, we are enabled to arrive at a pretty accurate knowledge of its contents. We learn, from the former,* that it contained thirty-one sections, embracing sixty-three questions; and that its last, or thirty-first section, corresponded with the thirty-first section of the Discipline of 1789.† It is also known that the latter contained four additional sections, embracing six questions; and that two of these were the thirty-first section, (Of the trial of members,) and the thirty-second, (Of the trial of ministers.)‡ It is probable, therefore, that the other two were the thirty-fourth (Of stewards) and the thirty-fifth, (The General Rules):—a conclusion which is further confirmed by the fact, that these four sections embrace precisely six questions. If these inferences be correct, then the Discipline of 1787 was substantially the same as the first thirty-one sections of that of 1789, and all the alterations in those sections which are assigned in this work to the latter year, may have been made in the former, but they are not referred to 1787, because the author is unwilling to rely on any mere presumption, however strong.

It was in the Discipline of 1787 that the superintendents were first called *bishops*.§

It was the leaving out, in this year, the second question and answer of the former Discipline, that is called, in Methodist history, "leaving Mr. Wesley's name off the Minutes."

In the Annual Minutes for the same year we find several regulations relating to discipline, namely, Quest. 17. (Of the spiritual welfare of the coloured people.)‖ Quest. 18. (Of the salaries of married preachers.)¶

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* Lee's History of the Methodists, pp. 127, 128. † Ibid., p. 129.
‡ See Asbury's Journal, vol. ii, pp. 29, 30.
§ Lee's Hist. of the Methodists, p. 128.
‖ See below, book ii, part ii, sec. 10. ¶ Ibid., sec. 4.

Quest. 19. (Of register books;)* and Quest. 20. (Of the rising generation.)†

1788. No edition of the Discipline for 1788 has been found. That no material alterations, however, were made in that year, may be reasonably inferred from the silence of contemporary writers, especially of Lee, who says that he "inserted all the Minutes of importance," and who mentions, in his History, alterations in 1787 and 1789, but none in 1788.

1789. In March, 1789, the fifth edition of the Discipline was published. The correspondence between it and the edition of 1787 has already been noticed under the latter date. Two of the new sections (thirty-first and thirty-second) appear to have been prepared by Bishop Asbury nearly a year previously. Under date of April 2, 1788, he writes: "I rested, and compiled two sections, which I shall recommend to be put into our Form of Discipline, in order to remove from society, by regular steps, either preachers or people that are disorderly."‡

To this Discipline was prefixed an Address, by the bishops, "to the members of the Methodist Societies in the United States." There were also appended the Articles of Religion, and certain Doctrinal Tracts, both printed as distinct parts. The former were entitled, "The Articles of Religion as received and taught in the Methodist Episcopal Church throughout the United States of America. 'If any man will *do his will*, he shall know of the *doctrine*, whether it be of God,' John vii, 17. 'Prove all things: *hold fast* that which is *good*,' 1 Thess. v. 21." The Doctrinal Tracts were severally entitled, "The Scripture Doctrine of Predestination, Election, and Reprobation, by the Rev. John Wesley, &c." "Serious Thoughts on the Infallible

* See below, book ii, part ii, sec. 3. † Ibid., part i, chap. i, sec. 16.
‡ Journal, vol. ii, p. 29.

Unconditional Perseverance of all that have once experienced Faith in Christ;" and "A Plain Account of Christian Perfection, as believed and taught by the Rev. John Wesley, from the Year 1725 to the Year 1765." These tracts were inserted in the subsequent editions of the Discipline, (except that of 1796,) until 1812, when they were omitted. They may now be found in the volume entitled, "Doctrinal Tracts," and in Wesley's Works, vol. vi, pp. 81, 483.*

1790. In the edition of 1790 the Articles of Religion and the Doctrinal Tracts, instead of being published as an appendix to the Discipline, were inserted in the body of it, and a new tract was added, "On the Nature and Subjects of Christian Baptism." These constituted, in the order they have been cited, sections thirty-five to thirty-nine of this edition.

1791. In the Discipline of 1791 was inserted a new section, namely, "§ 9. Of Band Societies."

1792. Another General Conference having been convened in 1792, the Discipline of the church was revised and somewhat altered. The sections were now distributed into three chapters, of which the first, containing twenty-six sections, related to the ministry; the second, containing eight sections, to the membership; and the third, containing ten sections, embraced the temporal economy of the church, the Doctrinal Tracts, and the Forms.

A General Conference having been held regularly, every four years from this time, no alterations were made in the Discipline, except at its successive sessions.

1796. The Discipline of 1796 is distinguished from all others, by containing notes on the respective

* In Dr. Bangs's History of the Methodist Episcopal Church, vol. i, pp. 175–215, the Discipline of 1789 is published entire, excepting the first section, for which see below, book ii, "The Bishops' Address"

sections, prepared by the bishops. The origin and design of these are thus stated in the "Advertisement to the Reader:"—"The last General Conference desired the bishops to draw up Annotations on the Form of Discipline, and to publish them with the present edition. The bishops have accordingly complied, and have proved or illustrated every thing by quotations from the word of God, agreeably also to the advice of the conference: and they sincerely pray that their labour of love may be made a blessing to many. 1797."

In this edition we find, in the first chapter, two new sections; the one, Section 21. "Of the Local Preachers;" the other, Section 28. "Of the Chartered Fund." In the second chapter there are also two additional sections; the one, Section 9. "Of Slavery;" the other, Section 10. "Of the Sale and Use of Spirituous Liquors." The Doctrinal Tracts and the Forms are omitted.

1800. The Discipline of 1800 omits the bishops' Notes, which were ordered to be printed "by themselves, but in such a manner that the Notes may be conveniently bound up with the Form of Discipline."* In this edition the section on "The Plan of Education recommended to all our Seminaries of Learning" is omitted; and the Doctrinal Tracts (except that on baptism) and the Forms are restored.

1804. In 1804 the Discipline was divided into two parts, the second relating to the "temporal economy" of the church.

1808. In 1808 an important change was made in the constitution of the church, by the establishment of a delegated General Conference. In this year the word "salary" was changed throughout to "allowance."

1812. Since 1812 the Doctrinal Tracts have been omitted.

* See below, book ii, part 2, sec. 8.

1816. In 1816 the Forms, instead of being embraced, as before, in one chapter, (the third,) were divided into two, of which one (the third) contained the order for administering the sacraments, and the forms for solemnizing matrimony and burying the dead; and the other (the fourth) contained the forms of ordination. In this year the word "society" was very generally changed to "church," the latter term having occurred occasionally before.

1832. In 1832 a new section was added to part ii, namely, "Section 6. Of the Support of Missions."

1840. In 1840 a new section was added to part i, chap. 1, namely, "Sec. 8. Of the reception of Preachers from the Wesleyan Connection, and from other Denominations;" and the eighth section of chap. 2, "Of the Sale and Use of Spirituous Liquors," was omitted.*

1848. The whole arrangement of the Discipline was entirely remodeled this year. The former editions were comprised in four chapters, with sections; the first with twenty-five, the second with seven, the third with four, and the fourth with three; and a Part Second with ten sections.

The arrangement of 1848 divides the book into three parts: I. *Origin, Doctrines, and Administrative Rules.* II. *The Ritual.* III. *Temporal Economy.* It was also for the first time furnished with an index.

1852. The arrangement continued as in 1848, with the addition of a new chapter, (vii, part 1.) Throughout the volume the word *yearly* was changed to *annual*, where it is connected with the word conference; and instead of quarterly *meeting* conferences, as before, it is now "Quarterly Conferences."

1864. Important changes in the order of arrangement were made in 1860 and also in 1864, with the approbation of the General Conference.

* Some of the first copies of the 24mo. edition of the Discipline of 1840 were imperfect. (See below, book ii, part 1, chap. i, sec. 4 and 16.) The correct copies may be known by having pp. 61–4 in smaller type than the others.

BOOK II.

HISTORY OF THE SEVERAL SECTIONS.

In this book it is proposed to trace the modifications which the respective sections of the Discipline have undergone from time to time. Every material alteration is noticed; and, in the Articles of Religion and the Forms, even the most minute verbal changes. When a section is long and complicated, its parts are considered separately. To avoid unnecessary repetition, it will be understood that the first date under any head indicates when a rule on the subject was first introduced; and the others, in succession, show the changes which it subsequently underwent, until it assumed its present form. The title of the Discipline and the Bishops' Address will first be considered.

The Title.

1784. The original title was, as already stated, "Minutes of several Conversations between the Rev. Thomas Coke, LL.D., the Rev. Francis Asbury, and others, at a Conference, begun in Baltimore, in the State of Maryland, on Monday the 27th of December, in the Year 1784. Composing a Form of Discipline for the Ministers, Preachers, and other Members of the Methodist Episcopal Church in America."

1786. The title was altered to the following:—"The General Minutes of the Conferences of the Methodist Episcopal Church in America, forming the Constitution of the said Church."

1787. The following was the title:—"A Form of Discipline for the Ministers, Preachers, and Members of the Methodist Episcopal Church in America;

considered and approved at a Conference held in Baltimore, in the State of Maryland, on Monday, the 27th day of December, 1784. In which the Reverend Thomas Coke, LL.D., and the Reverend Francis Asbury presided. Arranged under proper Heads, and methodized in a more acceptable and easy Manner."

1789. The names were printed simply,—"Thomas Coke and Francis Asbury."

1790. The Articles of Religion and the Doctrinal Tracts having been incorporated into the Discipline, the following clause was inserted before the words "of the Methodist Episcopal Church," namely, ("now comprehending the Principles and Doctrines.")

1792. The title was altered so as to read,—"The Doctrine and Discipline of the M. E. Church in America, revised and approved at the General Conference held at Baltimore, in the State of Maryland, in November, 1792: in which Thomas Coke and Francis Asbury presided."

1796. All after "America" was struck out, and the following substituted:—"with Explanatory Notes, by Thomas Coke and Francis Asbury."

1804. The present title was adopted, namely. "The Doctrines and Discipline of the Methodist Episcopal Church."

The Bishops' Address.

1789. This appears first in the Discipline of 1789,* as follows:—

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* All references to the edition of 1789 are made, in view of what has been stated, p. 82.

"*To the Members of the Methodist Societies in the United States.*

"Dearly Beloved Brethren,—We esteem it our duty and privilege most earnestly to recommend to you, as members of our church, our Form of Discipline, which has been founded on the experience of fifty years in Europe, and of twenty years in America; as also on the observations and remarks we have made on ancient and modern churches. We have made some little alterations in the present edition, yet such as affect not in any degree the essentials of our doctrines and discipline. We think ourselves obliged to view and review annually the whole order of our church, always aiming at perfection, standing on the shoulders of those who have lived before us, and taking the advantage of our former selves.

"We wish to see this little publication in the house of every Methodist, and the more so as it contains our plan of collegiate and Christian education, and the Articles of Religion maintained more or less, in part or in the whole, by every reformed church in the world. We would likewise declare our real sentiments concerning the Scripture doctrine of election and reprobation; as also on the infallible, unconditional perseverance of all that ever have believed, or ever shall; and, lastly, on the doctrine of Christian perfection.

"Far from wishing you to be ignorant of any of our doctrines, or any part of our Discipline, we desire you to read, mark, learn, and inwardly digest the whole. We know you are not, in general, able to purchase many books; but you ought, next to the word of God, to procure the Articles and Canons of the church to which you belong. This present edition is small and cheap, and we can assure you that the profits of the sale of it shall be applied to charitable purposes.

"We remain your very affectionate brethren and

pastors, who labour night and day, both in public and private, for your good,

"THOMAS COKE,
"FRANCIS ASBURY.

"Charlestown, [S. C.,] March 20, 1789."

1790. In the Discipline of 1790 the following additional paragraphs are inserted at the beginning of the Address :—

"We think it expedient to give you a brief account of the rise of Methodism, (so called,) both in Europe and America. In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified : but still holiness was their object. God then thrust them out to raise a holy people.

"And during the space of thirty years past certain persons, members of the society, emigrated from England and Ireland, and settled in various parts of this country. About twenty years ago Philip Embury, a local preacher from Ireland, began to preach in the city of New-York, and formed a society of his own countrymen and the citizens. About the same time Robert Strawbridge, a local preacher from Ireland, settled in Frederic county, in the state of Maryland, and, preaching there, formed some societies. In 1769 Richard Boardman and Joseph Pilmoor came to New-York, who were the first regular Methodist preachers on the continent. In the latter end of the year 1771 Francis Asbury and Richard Wright, of the same order, came over.

"And we humbly believe that God's design, in raising up the preachers called Methodists in America, was to reform the continent, and spread Scripture holiness over these lands. As a proof hereof we have seen, in the course of twenty-two years, a great and glorious work of God, from New-York, through the Jerseys

Pennsylvania, Maryland, Virginia, North and South Carolina, and Georgia; as also the extremities of the western settlements."

These paragraphs were taken, with but little alteration, from the Discipline of 1789, where they constituted the first section. A portion of them may also be found in the Discipline of 1784, in the answer to questions four and five.

1791. The following alterations were made:—In the second paragraph, second sentence, (1790,) for "About twenty years ago," we have, "In the latter end of the year 1766." The following was inserted as the next sentence:—"In the same year Thomas Webb preached in a hired room near the barracks; and in the year 1767 the rigging-house was occupied." The following was also inserted:—"The first Methodist church in New-York was built in 1768 or 1769."

1792. The clause relating to "the rigging-house" is omitted. And, in the last paragraph but one, (1789,) reference is made to a tract "On the Nature and Subjects of Christian Baptism," which was inserted in this edition, as it had been in those of 1790 and 1791.

The Address is dated, "Baltimore, Nov. 16, 1792."

1796. The following alterations appear:—In the first paragraph (1790) the sentences from "In 1729" to "a holy people" are marked with quotations, and this note added at the foot of the page, "These are the words of the Messrs. Wesley themselves." In the second paragraph the first sentence is omitted, and the next begins, "In the year 1766, &c." In the third paragraph, "Delaware," and "the extremities of the western and eastern states," are included among the subjects of the work of God. In the fourth paragraph (1st of 1789) all after "modern churches" is struck out. In the fifth paragraph (2d of 1789) the words "collegiate and" are struck out; the college (Cokes-

oury) having then been destroyed. The clause referring to the extract on baptism is struck out. The reference to the other tracts, however, is retained, though they were not published in the Discipline of 1796.

1812. In 1812 the reference to the plan of education and the Doctrinal Tracts was omitted, the former having been struck from the Discipline, and the latter no longer published in connection with it.

1840. In the last line of the last paragraph (1789) the words "and religious" were inserted after "charitable."

The signatures to the Address have, of course, varied from time to time with the changes in the episcopacy. Until 1800 it was signed by "Thomas Coke" and "Francis Asbury." In 1800 and 1804 the name of "Richard Whatcoat" was added. In 1808 and 1812 it was signed by "Francis Asbury" and "William M'Kendree." In 1816 and 1820 by "William M'Kendree," Enoch George," and "Robert R. Roberts." In 1824 and 1828, "Joshua Soule" and "Elijah Hedding" are added. In 1832 "Enoch George" omitted, and "James O. Andrew" and "John Emory" added. In 1836 "William M'Kendree" and "John Emory" omitted, and "Beverly Waugh" and "Thomas A. Morris" added. In 1844 the name of "Edmund S. Janes" and "Leonidas L. Hamline" added. In 1848 the names of "Joshua Soule" and "James O. Andrew" omitted. In 1852 the names of "Levi Scott," "Matthew Simpson," "Osmon C. Baker," and "Edward R. Ames" added. Bishop Hamline having resigned, his name was left out. In 1860, "Beverly Waugh" omitted. In 1864, "Davis W. Clark," "Edward Thomson," and "Calvin Kingsley," added.

CHAPTER I.

SECTION I.

Of the Origin of the Methodist Episcopal Church.

The only notice of the subject in 1784 is contained in the answer to question 3, p. 27. The title is first found in 1792, but the substance of the section is contained in the Discipline of 1789, sections three and four, as follows: —

1787. "Sec. 3. On the Nature and Constitution of our Church.

"We are thoroughly convinced that the Church of England, to which we have been united, is deficient in several of the most important parts of Christian discipline; and that (a few ministers and members excepted) it has lost the life and power of religion. We are not ignorant of the spirit and design it has ever discovered in Europe, of rising to pre-eminence and worldly dignities by virtue of a national establishment, and by the most servile devotion to the will of temporal governors: and we fear the same spirit will lead the same Church in these United States (though altered in its name) to similar designs and attempts, if the number and strength of its members will ever afford a probability of success; and particularly to obtain a national establishment, which we cordially abhor as the great bane of truth and holiness, and consequently the greatest impediment in the world to the progress of vital Christianity.

"For these reasons we have thought it our duty to form ourselves into an independent church. And as the most excellent mode of church government, according to our maturest judgment, is that of a moderate episcopacy, and as we are persuaded that the uninterrupted succession of bishops from the apostles can be proved neither from Scripture nor antiquity, we therefore have constituted ourselves into an Episcopal Church, under the direction of bishops, elders, deacons, and preachers, according to the forms of ordination annexed to our Prayer-book, and the regulations laid down in this Form of Discipline."

1789. "Sec. 4. On constituting of Bishops, and their Duty.

"*Quest.* 1. What is the proper origin of the Episcopal authority in our church?

"*Ans.* In the year 1784 the Rev. John Wesley, who, under God, has been the father of the great revival of religion now extending over the earth by the means of the Methodists, determined, at the intercession of multitudes of his spiritual children on this con-

tinent, to ordain ministers for America, and for this purpose sent over three regularly-ordained clergy; but preferring the Episcopal mode of church government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them, namely, Thomas Coke, doctor of civil law, late of Jesus College, in the University of Oxford, for the episcopal office; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart Francis Asbury, then general assistant of the Methodist Society in America, for the same Episcopal office, he, the said Francis Asbury, being first ordained deacon and elder. In consequence of which, the said Francis Asbury was solemnly set apart for the said Episcopal office by prayer and the imposition of the hands of the said Thomas Coke, other regularly-ordained ministers assisting in the sacred ceremony. At which time the General Conference held at Baltimore did unanimously receive the said Thomas Coke and Francis Asbury as their bishops, being fully satisfied of the validity of their Episcopal ordination."

1792. These sections were condensed into one, with the present title and number. Section 3, of 1787, was struck out, and the following paragraph substituted:

"The preachers and members of our society, in general, being convinced that there was a great deficiency of vital religion in the Church of England in America, and being in many places destitute of the Christian sacraments, as several of the clergy had forsaken their churches, requested the late Rev. John Wesley to take such measures, in his wisdom and prudence, as would afford them suitable relief in their distress."

The remainder of the section reads as in the answer of section 4, 1789, except that the first sentence begins:—"In consequence of this our venerable friend, who, under God, had been the father of the great revival of religion now extending over the earth, by the means

of the Methodists, determined to ordain ministers for America; and for this purpose, in the year 1784, sent over, &c.;" and after the other titles of Dr. Coke it is added "and a presbyter of the Church of England."

SECTION II.

Articles of Religion.

THE Articles of Religion were originally prepared by Mr. Wesley, and printed in "the Sunday Service" which he sent over to America. They were not incorporated into the body of the Discipline until 1790, when they constituted the thirty-fifth section. In 1791 they were the thirty-sixth section, and in 1792 they took their present place as the second section.

1784. The original articles are here compared with the Thirty-nine Articles of the Church of England, on the same plan that the first Discipline was compared with the Large Minutes.*

"I. *Of Faith in the Holy Trinity.*

"There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there *are*[1] three Persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

"II. *Of the Word, or Son of God,* who[2] *was made very Man.*

"The Son, *who*[3] is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took

* See page 25.

[1] "be."—*Thirty-nine Articles.*

[2] "which."—*Ib*

[3] "which."—*Ib*

man's nature in the womb of the blessed Virgin, [of her substance;] so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

[" (III.) *Of the going down of Christ into Hell.*

" As Christ died for us, and was buried; so also is it to be believed that he went down into hell.]

" III. (IV.) *Of the Resurrection of Christ.*

" Christ did truly rise again from the dead, and took again his body, with [flesh, bones, and] all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

" IV. (V.) *Of the Holy Ghost.*

" The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

" V. (VI.) *Of the Sufficiency of the Holy Scriptures for Salvation.*

" Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, *or*[1] may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the church.

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[1] " nor."—*Thirty-nine Articles.*

"*Of the Names* [*and Number*] *of the Canonical Books.*

"Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, *The Book of Ezra*,[1] *The Book of Nehemiah*,[2] The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

["And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine: such are these following:—

"The Third Book of Esdras, The Fourth Book of Esdras, The Book of Tobias, The Book of Judith, The rest of the Book of Esther, The Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, The Song of the three Children, The Story of Susanna, Of Bel and the Dragon, The Prayer of Manasses, The First Book of Maccabees, The Second Book of Maccabees.]

"All the books of the New Testament, as they are commonly received, we do receive and account [them] canonical.

"VI. (VII.) *Of the Old Testament.*

"The Old Testament is not contrary to the New, for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, *who*[3] feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, *doth*[4] not bind *Chris-*

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[1] "The First Book of Esdras."—*Thirty-nine Articles.*
[2] "The Second Book of Esdras."—*Ib.*
[3] "which."—*Ib.* [4] "do."—*Ib.*

tians,[1] *nor ought the civil precepts thereof*[2] of necessity to be received in any commonwealth: yet notwithstanding, no Christian [man] whatsoever is free from the obedience of the commandments which are called moral.

["(VIII.) *Of the three Creeds.*

"The three creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.]

"VII. (IX.) *Of Original or Birth Sin.*

"Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the [fault and] corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and [is] of his own nature inclined to evil, *and that continually,*[3]

["and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain; yea, in them that are regenerated; whereby the lust of the flesh, called in Greek, *Φρόνημα σαρκὸς*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the apostle doth confess, that concupiscence and lust hath of itself the nature of sin.]

"VIII. (X.) *Of Free Will.*

"The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and [good] works, to faith, and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may

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[1] "Christian men."—*Thirty-nine Articles.*

[2] "nor the civil precepts thereof ought."—*Ib.*

[3] "so that the flesh lusteth always contrary to the Spirit."—*Ib.*

have a good will, and working with us, when we have that good will.

"IX. (XI.) *Of the Justification of Man.*

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, [as more largely is expressed in the Homily of Justification.]

"X. (XII.) *Of good Works.*

"*Although*[1] good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and [do] spring out [necessarily] of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by *its*[2] fruit.

["(XIII.) *Of Works before Justification.*

"Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God; forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity; yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.]

"XI. (XIV.) *Of Works of Supererogation.*

"Voluntary works, besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have

[1] "Albeit that."—*Thirty-nine Articles.* [2] "the."—*Ib.*

done all that *is*[1] commanded [to] you, say, We are unprofitable servants.

[" (XV.) *Of Christ alone without Sin.*

" Christ, in the truth of our nature, was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as St. John saith) was not in him. But all we the rest (although baptized and born again in Christ) yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.]

" XII. (XVI.) *Of Sin after* Justification.[2]

" Not every *sin willingly committed after justification is the*[3] sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin, after *justification:*[4] after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God [we may] rise again, and amend our lives. And therefore they are to be condemned *who*[5] say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

[" (XVII.) *Of Predestination and Election.*

" Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those, whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and, at length, by God's mercy, they attain to everlasting felicity.

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[1] " are."—*Thirty-nine Articles.* [2] " Baptism."—*Ib.*
[3] " deadly sin willingly committed after baptism is."—*Ib*
[4] " baptism."—*Ib.* [5] " which."—*Ib.*

"As the godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil dost thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

"Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

"(XVIII.) *Of obtaining eternal Salvation only by the Name of Christ.*

"They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.]

"XIII. (XIX.) *Of the Church.*

"The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments [be] duly *ad*ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

["As the Church of Hierusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

"(XX.) *Of the Authority of the Church.*

"The Church hath power to decree rites or ceremonies, and authority in controversies of faith; and yet it is not lawful for the Church to ordain any thing that is contrary to God's word written; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy writ, yet, as it ought not to

decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

"(XXI.) *Of the Authority of General Councils.*

"General councils may not be gathered together without the commandment and will of princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.]

"XIV. (XXII.) *Of Purgatory.*

"The Romish doctrine concerning purgatory, pardons, worshipping, and adoration, as well of images, as of reliques, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warrant[y] of Scripture, but [rather] repugnant to the word of God.

["(XXIII.) *Of Ministering in the Congregation.*

"It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.]

"XV. (XXIV.) *Of speaking in the Congregation in such a tongue as the people understand[eth.]*

"It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments in a tongue not *understood by*[1] the people.

"XVI. (XXV.) *Of the Sacraments.*

"Sacraments ordained of Christ, *are*[2] not only badges or tokens of Christian men's profession; but rather they

[1] "understanded of."—*Thirty-nine Articles.* [2] "be."—*Ib.*

are[1] certain [sure witnesses and effectual] signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

"There are two sacraments ordained of Christ our Lord in the gospel; that is to say, baptism, and the supper of the Lord.

"Those five commonly called sacraments; that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the gospel, being such as have grown, partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures: but yet have not *the* like nature of [sacraments with] baptism and the Lord's supper, *because*[2] they have not any visible sign or ceremony ordained of God.

"The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves *condemnation*,[3] as St. Paul saith.

["(XXVI.) *Of the Unworthiness of the Ministers, which hinders not the Effect of the Sacrament.*

"Although in the visible church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and sacraments: yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly, do receive the sacraments ministered unto them, which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

"Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences: and finally, being found guilty, by just judgment, be deposed.]

[1] "be."—*Thirty-nine Articles.* [2] "for that."—*Ib.*
[3] "damnation."—*Ib.*

"XVII. (XXVII.) *Of Baptism.*

"Baptism is not only a sign of profession, and mark of difference, whereby *Christians*[1] are *distinguished*[2] from others that *are*[3] not *baptized;*[4] but it is also a sign of regeneration, or the new birth, [whereby, as by an instrument, they that receive baptism rightly are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by virtue of prayer unto God.] The baptism of young children is [in any wise] to be retained in the Church [as most agreeable with the institution of Christ.]

"XVIII. (XXVIII.) *Of the Lord's Supper.*

"The supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

"Transubstantiation, or the change of the substance of bread and wine in the supper of the Lord, cannot be proved by holy writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

"The body of Christ is given, taken, and eaten in the supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the supper, is faith.

"The sacrament of the Lord's supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

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[1] "Christian men."—*Thirty-nine Articles.* [2] "discerned."—*Ib.*
[3] "be."—*Ib.* [4] "christened."—*Ib.*

[" (XXIX.) *Of the wicked, which eat not the Body of Christ in the Use of the Lord's Supper.*

"The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ; but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.]

" XIX. (XXX.) *Of both Kinds.*

"The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's *supper*[1] by Christ's ordinance and commandment, ought to be ministered to all *Christians*[2] alike.

"XX. (XXXI.) *Of the one Oblation of Christ, finished upon the Cross.*

"The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it *is*[3] commonly said that the priest *doth*[4] offer Christ for the quick and the dead, to have remission of pain or guilt, *is a blasphemous fable, and dangerous deceit.*[5]

" XXI. (XXXII.) *Of the Marriage of* Ministers.[6]

"*The ministers of Christ*[7] are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other *Christians*,[8] to marry at their own discretion, as they shall judge the same to serve *best*[9] to godliness.

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[1] "sacrament."—*Thirty-nine Articles.* [2] "Christian men."—*Ib.*
[3] "was."—*Ib.* [4] "did."—*Ib.*
[5] "were blasphemous fables, and dangerous deceits."—*Ib.*
[6] "Priests."—*Ib.* [7] "Bishops, priests, and deacons."—*Ib.*
[8] "Christian men."—*Ib.* [9] "better."—*Ib.*

[" (XXXIII.) *Of excommunicate Persons, how they are to be avoided.*

" That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as a heathen and publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.]

" XXII. (XXXIV.) Of the Rites and Ceremonies of Churches.[1]

" It is not necessary that *rites and ceremonies should in all places be the same, or exactly alike; for they have been always different*,[2] and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the *rites*[3] and ceremonies of the church *to which he belongs*, which *are*[4] not repugnant to the word of God, and *are*[5] ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as *one*[6] that offendeth against the common order of the church, [and hurteth the authority of the magistrate,] and woundeth the consciences of [the] weak brethren.

" Every particular [or national] church *may*[7] ordain, change, *or*[8] abolish *rites and ceremonies, so that all things may be done to edification*.[9]

[" (XXXV.) *Of the Homilies.*

" The second Book of Homilies, the several titles whereof we have joined, under this article, doth contain a godly and whole-

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[1] " Of the Traditions of the Church."—*Thirty-nine Articles.*

[2] " traditions and ceremonies be in all places one, or utterly like; for at all times they have been divers."—*Ib.*

[3] " traditions."—*Ib.* [4] " be."—*Ib.* [5] " be."—*Ib.* [6] " he."—*Ib.*

[7] " hath authority to ordain."—*Ib.* [8] " and."—*Ib.*

[9] " ceremonies, or rites of the church, ordained only by man's authority, so that all things be done to edifying."—*Ib.*

some doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth, and therefore we judge them to be read in churches by the ministers diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

"1. Of the Right Use of the Church. 2. Against Peril of Idolatry. 3. Of repairing and keeping clean of Churches. 4. Of Good Works: first of Fasting. 5. Against Gluttony and Drunkenness. 6. Against excess of Apparel. 7. Of Prayer. 8. Of the Place and Time of Prayer. 9. That Common Prayers and Sacraments ought to be ministered in a known Tongue. 10. Of the reverent Estimation of God's Word. 11. Of Alms-doing. 12. Of the Nativity of Christ. 13. Of the Passion of Christ. 14. Of the Resurrection of Christ. 15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ. 16. Of the Gifts of the Holy Ghost. 17. For the Rogation-days. 18. Of the State of Matrimony. 19. Of Repentance. 20. Against Idleness. 21. Against Rebellion.

"(XXXVI.) *Of Consecration of Bishops and Ministers.*

"The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of parliament, doth contain all things necessary to such consecration and ordering: neither hath it any thing that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the rites of that book, since the second year of the forenamed King Edward, unto this time, or hereafter shall be consecrated or ordered according to the same rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

("XXXVII.) *Of the Civil Magistrates.*

"The king's majesty hath the chief power in this realm of England, and other his dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

"Where we attribute to the king's majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not to our princes the ministering either of God's word, or of the sacraments, the which thing the injunctions also lately set forth by Elizabeth our queen do most plainly testify; but that only prerogative, which we see

to have been given always to all godly princes in Holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers.

"The bishop of Rome hath no jurisdiction in this realm of England.

"The laws of the realm may punish Christian men with death, for heinous and grievous offences.

"It is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and serve in the wars.]*

"XXIII. [XXIV.] (XXXVIII.) *Of Christian men's Goods, [which are not common.]*

"The riches and goods of Christians are not common as touching the right, title, and possession of the same, as *some*[1] do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

"XXIV. [XXV.] (XXXIX.) *Of a Christian Man's Oath.*

"As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his apostle; so we judge that *the* Christian reli

* Although Mr. Wesley inserted, in the Liturgy which he prepared for the American Methodists, a prayer for "the supreme rulers of the United States," yet he probably did not think himself sufficiently familiar with the subject to draw up an article respecting "the civil magistrates." Such an article was framed, however, at the Christmas Conference, when the church was organized. It could not be printed with the others, because they had been previously printed in England. It was inserted, however, in the next edition of the Prayer-book, in 1786, (see "Defence of our Fathers," sec. 8,) and read as follows:—

"XXIII. *Of the Rulers of the United States of America.*

"The congress, the general assemblies, the governors, and the councils of state, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the general Act of Confederation, and by the Constitutions of their respective states. And the said states ought not to be subject to any foreign jurisdiction."

[1] "certain Anabaptists."—*Thirty-nine Articles.*

gion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth."

The following alterations have been made in the Articles, from time to time. It will be perceived that they are almost all typographical errors, or substitutions of modern forms of expression; but, on account of the importance of the subject, it has been thought best to notice them all.

1786. Article I, l. 2. For "without body, parts, or passions," read "without body or parts."

Article II, ll. 1, 2, "begotten from everlasting of the Father," omitted.

Article XIII, l. 2. For "in the which"—"in which."

"Article XVI, l. 15. For "grown partly"—"partly grown."

1789. Article V, l. 4, "the" omitted.

Article XIV, l. 2. For "pardons"—"pardon."

1790. Article V, l. 9. For "Of the names"—"The names."

Article XXIII, (in the note,) l. 1. Before "The Congress," insert "The President."

1791. Article XIX, l. 4. For "ministered"—"administered."

1796. Article XVIII, l. 10. For "the Lord"—"our Lord."

1804. Article XXIII, (in the note.) For "the general Act of Confederation"—"the Constitution of the United States." After "said states," the following inserted—"are a sovereign and independent nation, and."

1808. Article V, l. 3. For "or"—"nor."

Article XVIII, l. 15. For "spiritual"—"scriptural," a misprint which has been continued in every subsequent edition.

1812. Article VI, l. 10, "to" omitted.

Article X, l. 7, "is" inserted after "tree."

Article XVIII, ll. 1, 2. The words, "of the love,"

omitted—a misprint which was not corrected until 1840.

1816. Article V, l. 1. For "Holy Scripture con taineth"—"The Holy Scriptures contain."

Article XI, l. 2. For "they call"—"are called."

Article XVI, end. "1 Cor. xi, 29" added.

1820. Article I, l. 4, "both" omitted.

Article XVIII. l. 16. For "mean"—"means."

Article XXIII, end The following note was added: "As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the *powers that be;* and therefore it is expected that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects."*

1824. Article VI, l. 8. For "rites"—"rights," a misprint which was continued until 1836.

SECTION III.

Of the General and Annual Conferences.

The section corresponding to this in 1787 was the second, entitled—"On the Method of holding a Conference, and the Business to be done therein." In 1792 it was made the third section, with the title, "Of the General and District Conferences," and in 1796, "District"† was changed to "Yearly" and that, in 1816, to "Annual."

* This note was added especially to meet the peculiar case of the brethren in Canada, against whom unfounded suspicions had been created, because the Methodist Episcopal Church, of which they were then a part, was regarded as a foreign ecclesiastical authority.

† To avoid repetition it is here stated, once for all, that throughout the Discipline of 1792 the annual conferences are called "District Conferences," there being then one held for every presiding elder's district. But the term was never afterward thus employed; though it was subsequently (1820–1836) applied to the conferences of local preachers appointed for each presiding elder's district.

The introductory part of this section is found in the first Discipline, (Question 1,) and as it has undergone no material alteration since, it will be sufficient to refer to it.* The remainder of the section was not divided until 1808, but for convenience, the whole will be treated under the heads then adopted, namely, "Of the General Conference" and "Of the Annual Conference."

Of the General Conference.

Nothing appears, on this subject, until 1792, when the first General Conference, after the organization of the church, was held. We then find the following:—

1792. "*Quest.* 2. Who shall compose the General Conference?

"*Ans.* All the travelling preachers who shall be in full connection at the time of holding the conference.

"*Quest.* 3. When and where shall the next General Conference be held?

"*Ans.* On the first day of November, in the year 1796, in the town of Baltimore."

1796. Question 3, struck out.

1800. An additional qualification for membership was added, namely:—to "have travelled four years."

1804. It was provided that the "four years" should date "from the time that they were received on trial by an annual conference."

1808. This was the last meeting of a General Conference, composed of all the preachers who had travelled four years. It was then resolved to have, in future, a delegated General Conference, and the following was adopted as its constitution, in lieu of the former.

"*Quest.* 2. Who shall compose the General Conference, and what are the regulations and powers belonging to it?

"*Ans.* 1. The General Conference shall be com-

* See above, p. 26.

posed of one member for every five members of each annual conference, to be appointed either by seniority or choice, at the discretion of such annual conference: yet so that such representatives shall have travelled at least four full calendar years from the time that they were received on trial by an annual conference, and are in full connection at the time of holding the conference.

"2. The General Conference shall meet on the first day of May, in the year of our Lord 1812, in the city of New-York, and thenceforward on the first day of May, once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time: but the general superintendents, with or by the advice of all the annual conferences, or if there be no general superintendent, all the annual conferences respectively shall have power to call a General Conference, if they judge it necessary at any time.

"3. At all times when the General Conference is met, it shall take two-thirds of the representatives of all the annual conferences to make a quorum for transacting business.

"4. One of the general superintendents shall preside in the General Conference; but in case no general superintendent be present, the General Conference shall choose a president pro tem.

"5. The General Conference shall have full powers to make rules and regulations for our church, under the following limitations and restrictions, namely:—

"1. The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

"2. They shall not allow of more than one representative for every five members of the annual conference, nor allow of a less number than one for every seven.

"3. They shall not change or alter any part or rule of our government, so as to do away episcopacy, or

destroy the plan of our itinerant general superintendency.

"4. They shall not revoke or change the general rules of the United Societies.

"5. They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal: neither shall they do away the privileges of our members of trial before the society, or by a committee, and of an appeal.

"6. They shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the travelling, supernumerary, superannuated and worn-out preachers, their wives, widows, and children.

"Provided, nevertheless, that upon the joint recommendation of all the annual conferences, then a majority of two-thirds of the General Conference succeeding, shall suffice to alter any of the above restrictions."

1816. The ratio of representation, in Ans. 1, was altered to one for every seven.

1832. The former proviso, at the close of the restrictive rules, was struck out, and the following substituted: "Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several annual conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions excepting the first article: and also, whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the annual conferences shall have concurred as aforesaid, such alteration or alterations shall take effect."

1836. The ratio of representation was altered to one for every twenty-one; and to allow this, the second of the restrictive rules was changed to the following:—

"2. They shall not allow of more than one repre-

sentative for every fourteen members of the annual conference, nor allow of a less number than one for every thirty: provided, nevertheless, that when there shall be in any annual conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such annual conference shall be entitled to an additional delegate for such fraction; and provided, also, that no conference shall be denied the privilege of two delegates."

1856. Chapter iii, Section 2, Answer 1, is revised so as to read:—The General Conference shall be composed of one member for every twenty-seven members of each annual conference, to be appointed either by seniority or choice, at the discretion of such annual conference: yet so that such representatives shall have travelled at least four full calendar years from the time that they were received on trial by an annual conference, and are in full connection at the time of holding the conference.

The change of the second restrictive rule was referred to the several annual conferences, recommending the insertion of *one for every forty-five* in place of *one for every thirty*, which was concurred in.

The provision for calling an extra session of the General Conference was modified by inserting *of two thirds* after the word "advice," and also after the word "Superintendent," so as to read:—But the General Superintendents, or a majority of them, by or with the advice of two thirds of all the annual conferences, or, if there be no General Superintendent, two thirds of all the annual conferences, shall have power to call an extra session of the General Conference at any time, to be constituted in the usual way.

1860. The ratio of representation was changed by striking out *twenty-seven* in Ans. 1, and inserting, in place of it, *thirty*.

Of the Annual Conferences.

First, as to who compose them, when and where held.

There was nothing in relation to these points in the Discipline of 1784, or 1789; but in 1792 we have the following:—

1792. "*Quest.* 4. Who are the members of the district conferences?

"*Ans.* All the travelling preachers of the district or districts respectively who are in full connection.

"*Quest.* 5. How often are the district conferences to be held?

"*Ans.* Annually.

"*Quest.* 6. How many circuits shall send preachers in order to form a district conference?

"*Ans.* Not fewer than three, nor more than twelve.

"*Quest.* 7. Shall the bishop be authorized to unite two or more districts together, where he judges it expedient, in order to form a district conference?

"*Ans.* He shall, as far as is consistent with the rule immediately preceding.

"*Quest.* 8. Who shall appoint the times of holding the district conferences?

"*Ans.* The bishop."

1796. Instead of question 4, above, we have,

"*Quest.* 3. Who shall attend the yearly conferences?

"*Ans.* All the travelling preachers who are in full connection, and those who are to be received into full connection."

The 5th, 6th, and 7th questions struck out.

1804. The answer to Question 4 (Question 8, 1792) reads:—"The bishops; but they shall allow the annual conference to sit a week at least."

The following added:—"*Quest.* 5. Who shall appoint the place of holding the annual conference? *Ans.* Each annual conference shall appoint the place of its own sitting."

Second, as to the order of business.

1784. The following order was adopted.* "*Quest.* 70. What is the method wherein we usually proceed in our conferences?

"*Ans.* We inquire, 1. What preachers are admitted? Who remain on trial? Who are admitted on trial? Who desist from travelling? 2. Are there any objections to any of the preachers?—who are named one by one. 3. How are the preachers stationed this year? 4. What numbers are in the society? What was contributed for the contingent expenses? 6. How was this expended? 7. What is contributed toward the fund for the superannuated preachers and the widows and orphans of the preachers? 8. What demands are there upon it? 9. How many preachers' wives are to be provided for? By what circuits and in what proportion? 10. Where and when may our next conference begin?"

1787. Item 9 was omitted.

1792. The order of business was thus modified:—

"*Quest.* 9. What is the method wherein we usually proceed in the district conferences?

"*Answ.* We inquire,—

"1. What preachers are admitted on trial?

"2. Who remain on trial?

"3. Who are admitted into full connection?

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* According to the Annual Minutes, the order of business, prior to the organization of the church, was as follows:—

1773. "1. How are the preachers stationed?

"2. What numbers are there in the society?"

The following questions were subsequently added, at the dates prefixed to them respectively:—

1744. "1. Who are admitted this year?

"2. Who are admitted on trial?

"3. Who are assistants this year?

"4. Are there any objections to any of the preachers?"

1779. "Who desist from travelling?"

1780. "What preachers are admitted into full connection?"

1782. "What is the yearly collection?" "How was it expended?" "Where and when shall our next conferences be held?"

1783. "What sum is to be raised for the support of the preachers' wives?"

1784. "What preachers have died this year?"

"4. Who are the deacons?

"5. Who are the elders?

"6. Who have been elected by the unanimous suffrages of the General Conferences to exercise the Episcopal office, and superintend the Methodist Episcopal Church in America?

"7. Who are under a location, through weakness of body, or family concerns?

"8. Who are the supernumeraries?*

"9. Who have died this year?

"10. Are all the preachers blameless in life and conversation?

"11. Who are expelled from the connection?

"12. Where are the preachers stationed this year?

"13. What numbers are in society?

"14. What has been collected for the contingent expenses?

"15. How has this been expended?

"16. What is contributed toward the fund for the superannuated preachers, and the widows and orphans of the preachers?

"17. What demands are there upon it?

"18. Where and when shall our next conference be held?"

1800. The fourteenth item reads, "What has been collected for the contingent expenses, for the making up the allowance of the preachers, &c." The sixteenth and seventeenth items are omitted.

1804. The eighth item reads, "Who are the supernumerary, superannuated, and worn-out preachers?"

1812. The seventh item reads, "Who have located this year?" The eighth item of 1804 is divided so as to read,—"8. Who are the supernumeraries? 9. Who are the superannuated or worn-out preachers?" The following item was added:—"11. Who have withdrawn from the connection this year?"

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* "A supernumerary preacher is one so worn out in the itinerant service, as to be rendered incapable of preaching constantly: but at the same time is willing to do any work in the ministry which the conference may direct, and his strength enable him to perform."

1832. After the ninth item, (1812,) the following was added:—"Every superannuated preacher, who may reside without the bounds of the conference of which he is a member, shall annually forward to his conference a certificate of his Christian and ministerial conduct, together with an account of the number and circumstances of his family, signed by the presiding elder of the district, or the preacher in charge of the circuit or station within whose bounds he may reside; without which the conference shall not be required to allow his claim."

The fifteenth item (fourteenth, 1800) was thus expressed:—"What amounts are necessary for the superannuated preachers, and the widows and orphans of preachers, and to make up the deficiencies of those who have not obtained their regular allowance on the circuits?" The sixteenth (fifteenth, 1792) thus:—"What has been collected on the foregoing accounts, and how has it been applied?" A new item was also inserted, namely, "17. What has been contributed for the support of missions, and what for the publication of Bibles, tracts, and Sunday-school books?"

1840. After the eighth item, (1812,) the following was added:—"A supernumerary preacher, who refuses to attend to the work assigned him, unless in case of sickness, or other unavoidable cause or causes, shall not be allowed to exercise the functions of his office, nor even to preach among us; nevertheless, the final determination of the case shall be with the annual conference of which he is a member, who shall have power to acquit, suspend, locate, or expel him, as the case may be."

1844. The seventeenth item of the order of business of the annual conferences altered by striking out the word "Bibles," and inserting at the close, "And what to aid the American Bible Society and its auxiliaries?"

1848. Changed so as to read, "What has been contributed for the support of missions? What for the Sunday-School Union? What for the publication and

circulation of tracts? and what to aid the American Bible Society?"

"*Quest.* 6. Who have been elected by the suffrages of the General Conference to exercise the episcopal office and superintend the Methodist Episcopal Church in America?" was left out.

Quest. 13 was altered so as to read, "What is the number of members and what of probationers in society?"

What follows after the ninth and fifteenth items was stricken out.

1852. The phraseology of the answer to question 1, is revised so as to read, "All the travelling preachers, both those who are in full connection and those who are on trial." The following is added:—

"*Quest.* 4. Who shall preside at the annual conferences?

"*Ans.* The bishop. In case no bishop be present, a presiding elder, appointed by a bishop, by letter or otherwise, shall preside. But if no appointment be made, or if the presiding elder appointed do not attend, the conference shall in either of these cases elect the president by ballot, without a debate, from among the presiding elders."

There shall be "thirty-nine" (instead of *thirty-one*) conferences in the year.

1856. After the word "member" in sec. 17, relating to superannuated preachers, the following was inserted:—"shall have a seat in the quarterly conference, and all the privileges of membership in the church where he may reside."

1860. All relating to the supernumerary relation was left out.

1864. The supernumerary relation was restored under the following provision:—"A supernumerary preacher is one who, because of impaired health or some other disability, is temporarily unable to perform effective work. He may receive an appointment, or be left without one, according to the judgment of the annual conference of which he is a member; but he

shall have no claim on the beneficiary funds of the church except by vote of the Conference, and he shall be subject to all the limitations of the Discipline in respect to reappointment and continuance in the same charge that apply to effective preachers. In case he be left without an appointment, he shall have a seat in the quarterly conference, and all the privileges of membership in the place where he may reside."

Paragraph 2, sec. 1, chap. 7, amended by adding, "and may locate him without his consent."

Third, Miscellaneous Questions.

1787. The following was added:—

"*Quest.* 3. Is there any other business to be done in the conference?

"*Ans.* The electing and ordaining of bishops, elders, and deacons."

1792. The following was added:—

"*Quest.* 11. How are the districts to be formed?

"*Ans.* According to the judgment of the bishop.

"N. B. In case that there be no bishop to travel through the district, and exercise the Episcopal office, on account of death, the districts shall be regulated in every respect by the district conferences and the presiding elders till the ensuing General Conference, (ordinations only excepted.")

1796. The following question was inserted:—

"*Quest.* 7. Are there any other directions to be given concerning the yearly conferences?

"*Ans.* There shall be six conferences in the year, as follows, namely:" [The boundaries of the annual conferences are given, in this and in subsequent editions until 1804, in this connection; but as this portion of the Discipline was afterward transferred to Part ii, Sec. 1, we shall there present a connected view of the whole.]

1800. The following was added at the close of the section:—"A record of the proceedings of each annual conference shall be kept by a secretary, chosen

for that purpose; and let a copy of the said record be sent to the General Conference.

"Each annual conference is to pay its proportionable part toward the allowances of the bishops."

1804. The following portions of this section were transferred to Part ii, and constituted its first section, namely, the boundaries of the annual conferences, (1796,) Question 11 and the note, (1792,) and the last sentence added in 1800. These have been the subjects of Section 1, Part ii, from that time to the present.

1848. The answer to question 7 is made to read, "*thirty-one*," instead of "*six*."

1852. Now reads, "Each annual conference shall pay its proportionate part toward the allowance of the widows and orphans of bishops."

By an addition to Answer 4, the bishops are now authorized to draw on the Book Concern "for the amount of their quarterage and travelling expenses," as well as for house-rent, fuel, and table expenses.

1856. Question 7, the answer is changed so as to read, "There shall be forty-seven conferences."

Section 3, Answer 13, is revised as follows:—

What is the number of Church members? Number of deaths the past year? Number of probationers? Number of local preachers? Number of adults baptized the past year? Number of children baptized the past year? Number of churches? Their probable value? Number of parsonages? Their probable value? Amount collected for superannuated preachers? Amount collected for the Missionary Society? Amount collected for the Tract Society? Amount collected for the American Bible Society? Amount collected for the Sunday-School Union? Number of Sunday schools? Number of officers and teachers? Number of scholars? Number of volumes in library?

The following was added to the answer of question 3:—"But should it become necessary, from any unforeseen cause, to change the place of its sit-

ting after it has been fixed by the conference, the preacher or preachers in charge of the place, and the presiding elder of the district, where the conference was to be held, shall have power to make such change. But this authority shall not be exercised without first consulting the other presiding elders of the conference so far as practicable."

1860. "Each annual conference shall report through its secretary to the Sunday-School Union the number of schools within its bounds, together with other facts named in the form published by the Union, and contained in the annual reports of preachers, as directed in Part II, chap. ii, sec. 12, answer 19 to question 1."

1864. The answer to question 4 was struck out, and the following inserted in its place:—"*Ans.* The bishop. In case no bishop be present a member of the conference, appointed by the bishop, shall preside. But if no appointment be made, or the person appointed do not attend, the conference shall elect a president by ballot from among the elders without debate."

The following inquiry was inserted in the order of business:—"7. *Who are the supernumerary preachers?*"

Of the Quarterly Conferences.

1848. Part I, ch. iii, sec. 4.—This is a new section, in which are brought together the duties and rights of quarterly conferences. The only alterations are those rendered necessary by the phraseology, except that each quarterly conference is not now (as it was in 1844) *deemed a board of managers, auxiliary to the Sunday-School Union.*

1852. The following is added in answer to the question—"Of whom shall the Quarterly Conferences be composed?"—

"But the male superintendents of Sunday schools, being members of our Church, shall, by virtue of their office, have a seat in the Quarterly Conference having

supervision of their schools, with the right to speak and vote on questions relating to Sunday schools, and on such questions only; and the Missionary Committee shall have the right to a seat during the action of the Conference on the subject of Missions, but at no other time."

The following also from ch. iv, sec. 2:—

"*Quest.* 3. How shall the minutes of the Quarterly Conference be kept?

"*Ans.* The quarterly conference shall appoint a secretary to take down the proceedings thereof, in a book kept by one of the stewards of the circuit for that purpose."

Quest. 3 becomes Quest. 4. There are now eight (instead of six) answers to this question. Answ. 1 is unaltered. Answ. 6 becomes 8. The remainder now read as follows:—

"2. To appoint a committee to make an estimate of the amount necessary to furnish fuel and table expenses for the family or families of the preacher or preachers of the circuit or station, which estimate shall be subject to the action of the quarterly conference. (See Part iii, ch. iii, § 2, art. 6, page 180.)

"3. To take cognizance of all the local preachers in the circuit or station, and to inquire into the gifts, labours, and usefulness, of each preacher by name; to license proper persons to preach, and renew their license annually, when in the judgment of said conference their gifts, grace, and usefulness, will warrant such renewal; to recommend to the annual conference suitable candidates in the local connection for deacons' or elders' orders, and for admission on trial in the travelling connection; and to try, suspend, expel, or acquit any local preacher in the circuit or station against whom charges may be brought. *Provided*, that no person shall be licensed to preach without the recommendation of the society of which he is a member, or of a leaders' meeting; nor shall any one be licensed to preach, or recommended to the Annual Conference to travel, or for ordination, without first

being examined in the Quarterly Conference on the subject of doctrines and discipline. (See § 6, p. 49, and § 18, p. 75.)

"4. To appoint Stewards, the preacher in charge having the right to nominate, (see Part iii, ch. iii, § 4, quest. 2, p. 183, and quest. 4, p. 184;) and to examine the characters of exhorters annually, and recommend them, if approved, for renewal of license. (See Part i, ch. iv, § 11, quest. 2, answ. 13, p. 62.)

"5. To appoint District Stewards as provided for in Part iii, ch. iii, § 2, answ. 2, p. 181, and a Parsonage Committee, if necessary. (See Part iii, ch. iii, § 6, answ. 3, p. 189.)

"6. To appoint a Missionary Committee, as pro vided for in Part iii, ch. iv, art. 4, p. 191.

"7. To receive the annual reports of Trustees, as provided for in Part iii, ch. ii, § 3, art. 6, p. 177."

1856. Answer 8 to Question 4 is thus revised:—"Each quarterly conference shall have supervision of all the Sunday schools and Sunday-school societies within its bounds, which schools and societies shall be auxiliary to the Sunday-School Union of the Methodist Episcopal Church; and each annual conference shall report to said Union the number of auxiliaries within its bounds, together with other facts presented in the annual reports of the preachers as above directed."

The answer to Quest. 1 was amended by striking out all that relates to superintendents of Sunday-schools and inserting in its place, "And the first male superintendents of our Sunday-schools, being members of our Church, and approved by the quarterly conference."

1860. The following Question and Answers were introduced:—

"*Quest.* 5. What is the method wherein we usually proceed in the quarterly conferences?

"*Ans.* We inquire:—

"(1.) Are there any complaints?

"(2.) Are there any appeals?

"(3.) Is there a written report of the number and state of the Sabbath-schools, and of the religious instruction of the children?

"(4.) Will you have a Sabbath-school Committee?

"(5.) What amount is estimated for the support of the pastor or pastors of this charge the present year?

"(6.) What amount has been received for the support of the pastor or pastors the present quarter?

"(7.) Who constitute the Missionary Committee?

"(8.) Is there any change desired in the Board of Stewards?

"(9.) Are there any further reports (a) from the pastor, (b) from the stewards, (c) from the trustees, (d) from committees?

"(10.) What amounts have been contributed (a) for missions, (b) for Sunday-School Union, (c) for Tract cause?

"(11.) How many subscribers have been obtained for our periodicals?

"(12.) Are there any recommendations for license to preach?

"(13.) Are the Church records properly kept?

"(14.) Who constitute the Estimating Committee for the ensuing year?

"(15.) Who is the District steward?

"(16.) Is there any other business?

"[In answer to this, at the fourth quarterly conference, the examination of local preachers, exhorters, and stewards, and the licensing of local preachers and exhorters, and recommendations to the annual conference for orders, or for admission into the traveling connection.]

"N. B. 1. On circuits, the quarterly conference determines the place of the quarterly meeting, and the presiding elder fixes the time.

"2. Questions 10 and 11 are asked only at the fourth quarterly conference, and question 4 only at the first quarterly conference."

1864. Answer 1 to question 1 was so changed

as to read :—"*Ans.* 1. Of all the traveling and local preachers, exhorters, stewards, class-leaders, and trustees of the churches in the circuit or station, and the first male superintendents of our Sunday-schools, said trustees and superintendents being members of our church, and approved by the quarterly conference. The Missionary Committee shall have a right to a seat during the action of the conference on the subject of missions, but at no other time."

The answer to quest. 3 was struck out, and the following inserted in its place :—" The quarterly conference shall appoint a secretary to take minutes of the proceedings thereof, to be recorded by the recording steward in a book kept for that purpose."

Ans. 8 to quest. 4 was so amended as to read as follows :—" 8. Each quarterly conference shall have supervision of all the Sunday-schools and Sunday-school societies within its bounds, which schools and societies shall be auxiliary to the Sunday-School Union of the Methodist Episcopal Church. The first male superintendents of our Sunday-schools shall be members of our church, and approved by the quarterly conference of the charge, and said quarterly conference shall have the right to inquire into the condition of each school or society in the bounds of the circuit or station, and to remove any superintendent who may prove to be unworthy or inefficient. It shall be the duty of each quarterly conference, at the first quarterly meeting of each year, to appoint a committee of not less than three nor more than nine, who shall be members of our church, to be called the Committee on Sunday-schools, of which the preacher in charge shall be the chairman. (See Part V, secs. 1, 2.)

The order of business was so changed as to read as follows :—"*Quest.* 5. What is the order of business in the quarterly conference ?

" [Questions marked thus [1] are to be asked only at the first quarterly conference ; those marked [2] at the second ; and those marked [4] at the fourth.]

"*Ans.* To inquire:—

"1. Are there any complaints?

"2. Are there any appeals?

"3.—*Reports of the Pastor*: Is there a written report from the pastor,

"(1.) Of the number, state, and average attendance of the Sunday-schools and Bible classes, and the extent to which he has preached to the children and catechized them? (See Part II, chap. ii, sec. 17, quest. 1, ans. 13, and Part V, sec. 2.)

"(2.) Of the religious instruction of the children, as provided for in Part I, chap. ii, sec. 2, quest. 3?

"(3.) Of the general condition of the charge, embracing the items in ans. 12, quest. 1, sec. 17, chap. ii, Part II?

"[4] (4.) What amounts have been received for benevolent objects?

"[4] (*a.*) For missions?

"[4] (*b.*) For Tract Society?

"[4] (*c.*) For Sunday-School Union?

"[4] (*d.*) For American Bible Society?

"[4] (*e.*) For other objects?

"[4] (*f.*) How many subscribers have been obtained for our periodicals?

"4.—*Reports of Committees.* Is there a report from Standing Committees—

"(1.) On missions?

"(2.) On Sunday-schools?

"(3.) On the Tract cause?

"(4.) From the Estimating Committee or Committees?

"5.—*Reports of the Stewards.*

"[1] (1.) What amount has been estimated for the support of the pastor or pastors the present year?

"(2.) What amount has been raised during the quarter for the support of the ministry, and how has it been applied?

"[2] (3.) What sum has been apportioned to be raised by this charge—

"[2] (*a.*) For the support of the presiding elder?

"[2] (*b.*) For the conference claimants?

"[2] (*c.*) For missionary, tract, Sunday-school, educational, and other benevolent objects?

"[4] 6.—*Report of the Trustees.* Is there a report from the trustees of the church property?

"7.—*Elections.* Who shall constitute the disciplinary committees?

"[1] (1.) On missions?

"[1] (2.) On Sabbath-schools?

"[1] (3.) On the circulation of tracts?

"[4] (4.) Who shall be the stewards for the ensuing year?

"[4] (5.) Who shall be the district steward?

"(6.) Is any change desired in the board of stewards?

"[4] (7.) Who shall be the estimating committee or committees?

"[4] 8.—*Examinations and Renewal of Licenses.* Will you now attend to the examination of character and the renewal of licenses?

"9.—*Recommendations.* Are there any recommendations,

"(1.) For license to preach?

"[4] (2.) For admission into the traveling connection?

"[4] (3.) For election of local preachers to deacon's or elder's orders?

"10.—*Miscellaneous.* Is there any other business?

"(1.) Have the General Rules been read this quarter?

"(2.) Are the church records properly kept?

"(3.) Where shall the next quarterly meeting be held?

"N. B. On circuits, the quarterly conference determines the place of the quarterly meeting, and the presiding elder fixes the time."

SECTION IV.

*Of the Election and Consecration of Bishops, and of their Duty.**

1784. At the organization of the church the following provisions were introduced respecting the superintendency:—

"*Quest.* 26. What is the office of a superintendent?

"*Ans.* To ordain superintendents, elders, and deacons; to preside as a moderator in our conferences; to fix the appointments of the preachers for the several circuits; and, in the intervals of the conference, to change, receive, or suspend preachers, as necessity may require; and to receive appeals from the preachers and people, and decide them.

"N. B. No person shall be ordained a superintendent, elder, or deacon, without the consent of a majority of the conference, and the consent and imposition of hands of a superintendent; except in the instance provided for in the twenty-ninth minute.

"*Quest.* 27. To whom is the superintendent amenable for his conduct?

"*Ans.* To the conference; who have power to expel him for improper conduct, if they see it necessary.

"*Quest.* 28. If the superintendent ceases from travelling at large among the people, shall he exercise his office in any degree?

"*Ans.* If he ceases from travelling without the consent of the conference, he shall not thereafter exercise any ministerial function whatsoever in our church.

"*Quest.* 29. If by death, expulsion, or otherwise, there be no superintendent remaining in our church, what shall we do?

* Prior to the organization of the church, the superintendence of the societies was committed to the general assistant. In 1779 we find the following minute as to his authority:—

"*Quest.* 13. How far shall his power extend?

"*Ans.* On hearing every preacher for and against what is in debate, the right of determination shall rest with him according to the Minutes."

"*Ans.* The conference shall elect a superintendent, and the elders or any three of them shall ordain him, according to our Liturgy."

1787. This subject was treated in the fourth section, entitled, "On the constituting of Bishops, and their Duty."

The following was substituted for the "N. B.," 1784:—

"*Quest.* 2. How is a bishop to be constituted in future?

"*Ans.* By the election of a majority of the conference, and the laying on of the hands of a bishop and the elders present."

The following is added to the duties of a bishop, (Question 26, 1784):—"To travel through as many circuits as he can, and to settle all the spiritual business of the societies;" and he was now deprived of the power "to receive appeals from the preachers and people, and to decide them."

The clause, "To ordain superintendents, elders, and deacons," was omitted.

Question 29, (1784,) struck out.

1789. In the duties of bishops, the words, "To ordain superintendents, elders, and deacons," omitted in 1787, were restored.

1792. The section took the place and the title which it now holds, and read as follows:—

"*Quest.* 1. How is a bishop to be constituted in future?

"*Ans.* By the election of the General Conference, and the laying on of the hands of three bishops, or at least of one bishop and two elders.

"*Quest.* 2. If by death, expulsion, or otherwise, there be no bishop remaining in our church, what shall we do?

"*Ans.* The General Conference shall elect a bishop; and the elders, or any three of them, that shall be appointed by the General Conference for that purpose, shall ordain him according to our office of ordination.

"*Quest.* 3. What is the bishop's duty?

"*Ans.* 1. To preside in our conferences.

"2. To fix the appointments of the preachers for the several circuits.

"3. In the intervals of the conferences to change, receive, or suspend preachers, as necessity may require.

"4. To travel through the connection at large.

"5. To oversee the spiritual and temporal business of the societies.

"6. To ordain bishops, elders, and deacons.

"*Quest.* 4. To whom is the bishop amenable for his conduct?

"*Ans.* To the General Conference, who have power to expel him for improper conduct, if they see it necessary.

"*Quest.* 5. What provision shall be made for the trial of an immoral bishop, in the interval of the General Conference?

"*Ans.* If a bishop be guilty of an immorality, three travelling elders shall call upon him, and examine him on the subject: and if the three elders verily believe that the bishop is guilty of the crime, they shall call to their aid two presiding elders from two districts in the neighborhood of that where the crime was committed, each of which presiding elders shall bring with him two elders, or an elder and a deacon. The above-mentioned nine persons shall form a conference, to examine the charge brought against the bishop; and if two-thirds of them verily believe him to be guilty of the crime laid to his charge, they shall have authority to suspend the bishop till the ensuing General Conference, and the districts shall be regulated in the mean time as is provided in the case of the death of a bishop.

"*Quest.* 6. If the bishop cease from travelling at large among the people, shall he still exercise his office among us in any degree?

"*Ans.* If he cease from travelling without the consent of the General Conference, he shall not thereafter

exercise any ministerial function whatsoever in our church."

[Here follows a note about ordaining local preachers to the office of deacons, for which see Section 21.]

1804. To the second of the bishop's duties (Question 3) is added this clause: "Provided he shall not allow any preacher to remain in the same station more than two years successively;* excepting the presiding elders, the editor and general book steward, the assistant editor and general book steward, the supernumerary, superannuated, and worn-out preachers." To the third is added, "and as the Discipline directs."

In the answer to Question 5 the word "guilty," in the first line, is changed to "accused," and the following clause is added at the close:—"But no accusation shall be received against a bishop except it be delivered in writing, signed by those who are to prove the crime: and a copy of the accusation shall be given to the accused bishop."

In Question 6 "office" is changed to "Episcopal office," and "any ministerial function whatsoever," to "the Episcopal office."

The exceptions to the rule (1804) requiring a bishop not to appoint a preacher to the same station more than two years successively, have been enlarged and modified from time to time, as follows:—

1820. The following were added to the excepted cases:—

"Missionaries among the Indians, and the presi dents, principals, or teachers of seminaries of learning, which are or may be under our superintendence."

1828. The following:—"The editor of the Christian Advocate and Journal," "those preachers that may be appointed to labour for the special benefit

* Originally the preachers changed, sometimes every quarter, and at all events every six months, (see p. 11,) and, as late as 1794, we find, in the Annual Minutes, this note: "N. B. The bishop and conferences desire that the preachers would generally change every six months, by the order of the presiding elder, whenever it can be made convenient."

of seamen; also the preacher or preachers that may be stationed in the city of New-Orleans."

1832. The following:—"The general editor, the assistant editor of the Christian Advocate and Journal," "missionaries to our people of colour and on foreign stations," "and also when requested by an annual conference to appoint a preacher for more than two years to any seminary of learning not under our care."

1836. The following:—"The resident corresponding secretary, editors and agents at Cincinnati;" and, at the close, is added, "He shall have authority, when requested by an annual conference, to appoint an agent, whose duty it shall be to travel throughout the bounds of such conference, for the purpose of establishing and aiding Sabbath schools, and distributing tracts."

1840. The following:—"The corresponding secretaries;" those appointed to labour for the special benefit "of prisoners in public prisons, military posts, and the American Bible Society."* At the close is added, "And also to appoint an agent or agents for the benefit of our literary institutions."

In 1840, also, the two following were added to the duties of a bishop, (Question 3.)

"7. To decide all questions of law in an annual conference, subject to an appeal to the General Conference; but in all cases the application of law shall be with the conference.

"8. The bishops may, when they judge it necessary, unite two or more circuits or stations together, without affecting their separate financial interests or pastoral duties."

* The awkward form of expression in this clause may be explained by the fact, that the first 24mo. edition for 1840 omitted to notice the provision for the appointment of agents for the American Bible Society, and simply inserted, "chaplains to state prisons and military posts." The mistake was not discovered until the plates for the entire work had been cast, and the correction was made as above, in order not to overrun the page.

1844. The following additional proviso is added respecting the appointment of the preachers:—"*Provided*, also, that with the exceptions above named, he shall not continue a preacher in the same appointment more than two years in six, nor in the same city more than four years in succession, nor return him to it after such term of service till he shall have been absent four years."

1848. In the restrictions on the appointing power, the words, "and assistant editor," are struck out. Instead of "corresponding secretaries," *The Corresponding Secretary*. Provision is made for retaining the editors and agents at Auburn and Pittsburgh. After missionaries among the Indians is added, "Welsh, Swedes, Norwegians, and other missionaries among foreigners, (not including the Germans,) where supplies are difficult to be obtained." After military posts is added, "naval stations," also to appoint "an agent for the German publishing fund," "To point out a course of reading and study proper to be pursued by candidates for the ministry for the term of four years," "To form districts according to their judgment." The provision for the trial of a bishop is transferred to Part I, chap. viii, sec. 1.

The *sixth* question, "Who have been elected by the suffrages of the General Conference to exercise the episcopal office, and superintend the Methodist Episcopal Church in America," is struck out.

1856. Chapter iv, Section i, Answer 3 to Question 3, is revised by the addition of the word "Salem" after "St. Louis," and the following is stricken out:—"Nor in the same city more than four years in succession; nor return him to it, after such term of service, till he shall have been absent four years."

The answer to quest. 1 was amended by adding to it the following:—"But the General Conference may authorize the election of a missionary Bishop in the interim of the General Conference."

The following was struck out of ans. 3 to quest. 3:—

"and the preacher or preachers that may be stationed in the city of New Orleans." And it was inserted that a bishop may appoint a traveling preacher as an agent of a State Bible Society.

1860. Ans. 3 to quest. 3 amended by adding, "or the preacher stationed at Five Points Mission in New York, or at the American Chapel in Paris."

The ninth answer to quest. 3 was so changed as to read:—"To prescribe a course of study in English Literature and in science, upon which those applying for admission upon trial in the annual conferences shall be examined and approved before such admission."

Ans. 10 to quest. 3 was so altered as to read:—"A bishop may, when he judges it necessary, unite two or more circuits or stations for quarterly conference purposes, without affecting their separate financial interests or pastoral duties."

1864. The answer to quest. 2 was modified by inserting, in place of the last clause, the following:—"Shall consecrate him according to the ritual."

Ans. 3 to quest. 3 was so modified as to grant the bishop a right to reappoint for a third year. The word "two," wherever it occurs in chap. iii, sec. 1, quest. 3, ans. 3, was changed to the word *three*. Also the following changes were made:—

By inserting "the editor of Zion's Herald," after the word "San Francisco."

By striking out "state" and inserting *hospitals*, so that the clause should read, "chaplains to hospitals, prisons, and in the army or navy."

By adding at the end of the third answer, "and other benevolent institutions."

By adding, after the word "missionaries," "to neglected portions of our cities."

By changing the word "secretary" to *secretaries*.

By inserting after the word "editors," in the 8th and 9th lines, "assistant editors."

By striking out all that relates to the appointment of a Sunday-school agent.

The seventh answer was modified so as to read, "To consecrate bishops, and ordain elders and deacons."

SECTION V.

Of the Presiding Elders, and of their Duty.

The origin of this office is thus explained by the bishops in their Notes to the Discipline of 1796:—"When Mr. Wesley drew up a plan of government for our church in America, he desired that no more elders should be ordained, in the first instance, than were absolutely necessary, and that the work on the continent should be divided between them, in respect to the duties of their office. The General Conference accordingly elected twelve elders for the above purposes. Bishop Asbury and the district conferences afterward found that this order of men was so necessary, that they agreed to enlarge the number, and give them the *name** by which they are at present called, and which is perfectly Scriptural, though not the *word* used in our translation: and this proceeding afterward received the approbation of Mr. Wesley.

"In 1792 the General Conference, equally conscious of the necessity of having such an office among us, not only confirmed everything that Bishop Asbury and the district conferences had done, but also drew up or agreed to the present section for the explanation of the nature and duties of the office."

As then all elders were, at first, presiding elders, we shall notice, under this head, all the rules in reference to them prior to 1792, when the distinction was introduced into the Discipline between *presiding elders* and *travelling elders*, a distinction, not of order, but of office.

1784. "*Quest.* 30. What is the office of an elder?

"*Ans.* To administer the sacraments of baptism and the Lord's supper, and to perform all the other rites prescribed by our Liturgy."

"*Quest.* 35. How are we to proceed with those elders or deacons who cease from travelling?

* The title does not occur in the Annual Minutes, however, till 1797.

"*Ans.* Unless they have the permission of the conference declared under the hand of a superintendent, they are on no account to exercise any of the peculiar functions of those offices among us. And if they do, they are to be expelled immediately."

1786. The following added to the duties of an elder:—

"2. To exercise within his own district, during the absence of the superintendents, all the powers invested in them for the government of our church. Provided, that he never act contrary to an express order of the superintendents."

1787. The following section on the subject was substituted for the previous provisions:—

"Sec. V. On the constituting of Elders, and their Duty.

"*Quest.* 1. How is an elder constituted?

"*Ans.* By the election of a majority of the conference, and by the laying on of the hands of a bishop and of the elders that are present.

"*Quest.* 2. What is his duty?

"*Ans.* 1. To travel through his appointed district.

"2. To administer baptism and the Lord's supper, and to perform all parts of divine service.

"3. In the absence of a bishop, to take charge of all the deacons, travelling and local preachers, and exhorters.

"4. To change, receive, or suspend preachers.

"5. To direct in the transaction of the spiritual business of his circuit.

"6. To take care that every part of our Discipline be enforced.

"7. To aid in the public collections.

"8. To attend his bishop, when present, and give him, when absent, all necessary information, by letter, of the state of his district.*

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* In 1773 it was ordered, "Every preacher who acts as an assistant to send an account of the work once in six months to the general assistant."—*Annual Minutes.*

"N. B. No elder that ceases to travel, without the consent of the conference, certified under the hand of a bishop, shall, on any account, exercise the peculiar functions of his office among us."

1792. The rules relating to the eldership as an order in the church were transferred to a distinct section, and the following section, with its present title, was framed, respecting the presiding elders.

"*Quest.* 1. By whom are the presiding elders to be chosen?

"*Ans.* By the bishop.

"*Quest.* 2. What are the duties of the presiding elder?

"*Ans.* 1. To travel through his appointed district.

"2. In the absence of a bishop, to take charge of all the elders, deacons, travelling and local preachers, and exhorters in his district.

"3. To change, receive, or suspend preachers in his district during the intervals of the conferences, and in the absence of a bishop.

"4. In the absence of a bishop to preside in the conference of his district.

"5. To be present, as far as practicable, at all the quarterly meetings; and to call together, at each quarterly meeting, all the travelling and local preachers, exhorters, stewards, and leaders of the circuit, to hear complaints, and to receive appeals.

"6. To oversee the spiritual and temporal business of the societies in his district.

"7. To take care that every part of our Discipline be enforced in his district.

"8. To attend the bishop when present in his district; and to give him when absent all necessary information, by letter, of the state of his district.

"*Quest.* 3. By whom are the presiding elders to be stationed and changed?

"*Ans.* By the bishop.

"*Quest.* 4. How long may the bishops allow an elder to preside in the same district?

"*Ans.* For any term not exceeding four years successively.*

"*Quest.* 5. How shall the presiding elders be supported?

"*Ans.* If there be a surplus of the public money in one or more circuits in his district, he shall receive such surplus, provided he do not receive more than his annual salary. In case of a deficiency in his salary, after such surplus is paid him, or if there be no surplus, he shall share with the preachers of his district, in proportion with what they have respectively received, so that he receive no more than the amount of his salary upon the whole."

1804. To the third item of the presiding elder's duties (Quest. 2) is added, "as the Discipline directs." In the fourth item, the words, "of his district," struck out, and the following added, "but in case there are two or more presiding elders belonging to one conference, the bishop or bishops may, by letter or otherwise, appoint the president; but if no appointment be made, or if the presiding elder appointed do not attend, the conference shall, in either of these cases, elect the president by ballot, without debate, from among the presiding elders."

In the fifth item, after "quarterly meeting," is inserted, "a quarterly meeting conference,† consisting of;" after "circuit," the words "and none else;" and after "receive," the words "and try." At the close is added, "The quarterly meeting conference shall appoint a secretary to take down the proceedings of the quarterly meeting conference, in a book kept by one of the stewards of the circuit for that purpose."

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* This restriction (for originally there was none) is said to have been introduced in consequence of the evil results of a more protracted term, in the case of James O'Kelly, who had been presiding elder in the southern part of Virginia, ever since the organization of the church, besides having been stationed there several years before; and who thus acquired a power to injure the church by his secession, which otherwise he would not have possessed.

† The terms "quarterly meeting," "quarterly conference," and "quarterly meeting conference," are frequently used as synonymous.

The following new question was inserted:—

"*Quest.* 5. Shall the presiding elder have power to employ a preacher who has been rejected at the previous annual conference?

"*Ans* He shall not, unless the conference should give him liberty under certain conditions."

At the close of the answer to Quest. 6, (Quest. 5, 1792,) is added the following: "he shall be accountable to the annual conference for what he receives as his salary."

1832. To the sixth item of the presiding elder's duties (Quest. 2, 1792) is added, "and to promote, by all proper means, the cause of missions and Sunday schools, and the publication, at our own press, of Bibles, tracts, and Sunday-school books."

1840. To the same item is added, "and carefully to inquire, at each quarterly meeting conference, whether the rules respecting the instruction of children have been faithfully observed."

To the seventh item is added, "and to decide all questions of law in a quarterly meeting conference, subject to an appeal to the president of the next annual conference; but in all cases the application of law shall be with the conference."

1844. To the sixth item of a presiding elder's duties is added, "And to report to the annual conference the names of all travelling preachers within his district, who shall neglect to observe these rules." His term of service also is still further restricted, so that after the words, "For any term not exceeding four years successively," (answer to Question 4, 1792,) is added, "After which he shall not be appointed to the same district for six years."

1848. The duties and rights of quarterly conferences were brought together under a new section, and the members made a board of managers auxiliary to the Sunday-School Union.

Question 4 is changed from "the bishops" to "*a*

bishop." Among the duties of a presiding elder are now enumerated :—

"To direct the candidates who are admitted on trial, to those studies which have been recommended by the bishops.

"To explain to those preachers who are on trial, as well as to those who are in future to be proposed for trial, that they may be either admitted, or rejected without doing them any wrong."

The question, "How shall the presiding elders be supported," is transferred to Part III, ch. iii, sec. 2.

1852. It is made the duty of presiding elders :—

"To be present at, as far as practicable, *and to hold* all the quarterly meetings." The words in italics have been added.

The following is also added :—

"11. If any preacher absent himself from his circuit, the presiding elder shall, as far as possible, fill his place with another preacher, who shall be paid for his labors out of the allowance of the absent preacher, in proportion to his usual allowance."

After the word "circuit," in ans. 5 to quest. 4, the following was inserted :—"or station, and the first male superintendent of our Sunday-schools, being members of our church and approved by the quarterly conference."

1864. Ans. 3 to quest. 4 was so changed as to read :—"To change, receive, and suspend preachers in his district during the intervals of the conferences, and in the absence of the bishop, as the Discipline directs. *Provided*, however, that a presiding elder shall not change a preacher in his district from a charge to which he has been appointed by the bishop, and appoint him to another to which he could not be legally appointed by the bishop."

Ans. 4, "In the absence of a Bishop, to preside in the conference," was omitted.

Ans. 5 was struck out, and the following inserted in its place :—"To be present at, as far as practicable,

and to hold all the quarterly meetings; and to call together at each quarterly meeting the quarterly conference, to hear complaints and to receive and try appeals," etc.

Ans. 6 was modified by adding after the words "Sunday-school books" the following:—"and to report to the annual conference the statistics of the literary and biblical institutions located within the bounds of his district and under the care of our church, according to the form published in the Appendix of the Discipline."

SECTION VI.

*Of the Election and Ordination of Travelling Elders, and of their Duty.**

1792. "*Quest.* 1. How is an elder constituted?

"*Ans.* By the election of a majority of the district conference, and by the laying on of the hands of a bishop, and of the elders that are present.

"*Quest.* 2. What is the duty of a travelling elder?

"*Ans.* 1. To administer baptism and the Lord's supper, and to perform the office of matrimony and all parts of divine worship.

"2. To do all the duties of a travelling preacher.

"N. B. No elder that ceases to travel without the consent of the district conference, certified under the hand of the president of the conference, shall on any account exercise the peculiar functions of his office among us."

1804. In the note, after "president of the conference," is inserted, "except in case of sickness, debility, or other unavoidable circumstance;" and, at the close, is added, "or even be allowed to preach among us; nevertheless, the final determination in all such cases is with the yearly conference.

1860. Ans. 1 to quest. 2 was so modified as to read, "To administer baptism and the Lord's supper, to solemnize matrimony, and to conduct divine worship."

* For the rules on this subject prior to 1792, see sec. 5.

SECTION VII.

Of the Election and Ordination of Travelling Deacons, and of their Duty.

1784. "*Quest.* 31. What is the office of a deacon?

"*Ans.* To baptize in the absence of an elder, to assist the elder in the administration of the Lord's supper, to marry, bury the dead, and read the Liturgy to the people as prescribed, except what relates to the administration of the Lord's supper."

1787. In the place of the above we have the following:—

"Section 6. On the constituting of Deacons, and their Duty.

"*Quest.* 1. How is a deacon constituted?

"*Ans.* By the election of a majority of the conference, and the laying on of the hands of a bishop.

"*Quest.* 2. What is the duty of a deacon?

"*Ans.* 1. To baptize, and perform the office of matrimony, in the absence of the elder.

"2. To assist the elder in administering the Lord's supper."

[Here follows a long list of other duties, which were afterward transferred to a new section on the duties of those who have the charge of circuits. See sec. 10.]

The following note was added, being a modification of the rule of 1784, Quest. 35. (See p. 125.)

"N. B. No deacon that ceases to travel without the consent of the conference, certified under the hand of a bishop, shall on any account exercise the peculiar functions of his office."

1792. This was made the seventh section, with the present title. The epithet "travelling" is prefixed to "deacon," throughout: and at the close of the section the following is added to the duties of a deacon:—

"3. To do all the duties of a travelling preacher."

1796. The following new question was inserted:

"*Quest.* 3. What shall be the time of probation of a travelling deacon for the office of an elder?

"*Ans.* Every travelling deacon shall exercise that office for two years, before he be eligible to the office of an elder; except in the case of missions, when the yearly conferences shall have authority to elect for the elder's office sooner, if they judge it expedient."

1804. The same changes made in the note respecting deacons who cease to travel, as in the case of elders, (p. 129.)

1832. The following was added at the close of this section:—

"Provided always, that when a preacher shall have passed his examination, and been admitted into full connection, and elected to deacon's office, but fails of his ordination through the absence of the bishop, his eligibility to the office of elder shall run from the time of his election to the office of a deacon."

1852. The question and answer relative to the probation of a travelling deacon, and the provision for his ordination to elders' orders, have been transferred from sec. 4, to ch. iv, sec. 3.

To sec. 4, ch. iv, has been transferred the right of an annual conference to elect to deacons' orders preachers on trial who have been selected for missions. It was formerly in sec. 7.

Sec. 7. The words "or station" follow *of his circuit*, in ans. 2.

Sec. 8. At the close is added:—

"N. B. A missionary employed on a foreign mission may be admitted into full connection, if recommended by the superintendent of the mission where he labours, without being present at the annual conference for examination."

1860. Ans. 1 to quest. 2 was changed to the following: "To administer baptism and to solemnize matrimony."

1864. The N. B. was so changed as to read:—

"N. B. Whenever a preacher on trial shall be appoint-

ed by a bishop to a mission, or a chaplaincy in the army or navy, or in hospitals or prisons, he may, if elected by an annual conference, with the approbation of a bishop, be ordained by him before his probation ends."

SECTION VIII.

Of the Reception of Preachers from the Wesleyan Connection, and from other Denominations.

This section was inserted in 1840, and is as follows :—

"*Quest.* 1. In what manner shall we receive those ministers who may come to us from the Wesleyan connection in Europe or Canada?

"*Ans.* If they come to us properly accredited from either the British, Irish, or Canada Conference, they may be received according to such credentials, provided they give satisfaction to an annual conference of their willingness to conform to our church government and usages.

"*Quest.* 2. How shall we receive those ministers who may offer to unite with us from other Christian churches?

"*Ans.* Those ministers of other evangelical churches, who may desire to unite with our church, whether as local or itinerant, may be received according to our usages, on condition of their taking upon them our ordination vows, without the reimposition of hands, giving satisfaction to an annual conference of their being in orders, and of their agreement with us in doctrine, discipline, government, and usages; provided the conference is also satisfied with their gifts, grace, and usefulness. Whenever any such minister is received, he shall be furnished with a certificate, signed by one of our bishops, in the following words, namely :—

"This is to certify, that has been admitted into conference as a travelling preacher, [or has been admitted as a local preacher on circuit,] he having been ordained to the office of a deacon,

(or an elder, as the case may be,) according to the usages of the church, of which he has been a member and minister; and he is hereby authorized to exercise the functions pertaining to his office in the Methodist Episcopal Church, so long as his life and conversation are such as become the gospel of Christ.

"Given under my hand and seal, at this day of in the year of our Lord

"*Quest.* 3. How shall we receive preachers of other denominations who are not in orders?

"*Ans.* They may be received as licentiates, provided they give satisfaction to a quarterly, or an annual conference, that they are suitable persons to exercise the office, and of their agreement with the doctrines, discipline, government, and usages of our church."

1864. "The Methodist Episcopal Church in Canada," both in quest. 1 and also in ans. 1, inserted, placing that denomination in the same relation to us as the British, Irish, and Canada Conferences.

The following question and answer were added:—

"*Quest.* 2. How shall we receive those ministers who may offer to unite with us from the Methodist Episcopal Church, South?

"*Ans.* Upon the same conditions as specified in answer to quest. 1; *provided* they give satisfactory assurances to an annual or quarterly conference of their loyalty to the national government, and hearty approval of the antislavery doctrine of our church."

SECTION IX.

Of the method of receiving Travelling Preachers, and of their Duty.

Quest. 1. How is a preacher to be received?

1784. "*Quest.* 36. What method shall we take*

* In 1780 it was required that all the travelling preachers should take a license from every conference, signed by Mr. Asbury.

In 1782, the more effectually to "guard against disorderly travelling preachers," it was ordered, "Write at the bottom of every certificate:—'The authority this conveys is limited to next conference.'"

to prevent improper persons from preaching among us as travelling preachers?

"*Ans.* Let no person be employed as a travelling preacher, unless his name be printed in the Minutes of the conference preceding, or a certificate be given him under the hand of one or other of the superintendents, or, in their absence, of three assistants, as is hereinafter provided. And for this purpose, let the Minutes of the conference be always printed."*

1786. For "three assistants, as is hereinafter provided," we have, "the elder of his district."

1787. The following was substituted:—

"*Quest.* 1. How is a preacher to be received?

"*Ans.* 1. By the conference.

"2. In the interval of the conference by the elder, until the sitting of the conference.

"3. When his name is not printed in the Minutes, he must receive a written license from his elder."

1792. "Presiding elder of the district" substituted for "elder."

1816. A new paragraph was inserted as follows:—

"3. It shall be the duty of the bishops, or of a committee which they may appoint, at each annual conference, to point out a course of reading and study proper to be pursued by candidates for the ministry; and the presiding elder, whenever such are presented to him, shall direct them to those studies which have been thus recommended.—And before any such candidate is received into full connection, he shall give satisfactory evidence respecting his knowledge of those particular subjects which have been recommended to his consideration."

1844. This paragraph was so altered as to extend the course of reading and study to four years, and it is to be prescribed by the bishops alone.

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* They had not been printed previously.—See Lee's History of the Methodists, p. 45.

Quest. 2. What is the duty of a preacher?

1784. "*Quest.* 32. What is the office of a helper?

"*Ans.* 1. To preach.

"2. To meet the society and the bands weekly.*

"3. To visit the sick.

"4. To meet the leaders weekly.

"Let every preacher be particularly exact in this, and in morning preaching. If he has twenty hearers, let him preach. N. B. We are fully determined never to drop morning preaching, and to preach at five wherever it is practicable."

1786. The morning preaching ordered to be "at five in the summer, and at six in the winter, wherever it is practicable."

1787. The second item of a preacher's duty reads: "To meet the societies or classes and bands." In the fourth, the word "weekly" was struck out, and the following was added: "5. To preach in the morning, where he can get hearers."

1792. Item 4, struck out.

1804. In item 2, before "bands" was inserted "general." The hours of morning preaching were now only recommended.†

Quest. What are the directions given to a preacher?

The rules on this subject are found under Quest. 33,

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* In the Annual Minutes for 1779 we find the following question: "Ought not every travelling preacher to meet the class wherever he preaches? *Ans.* Yes, if possible."

† In 1784 the following was included among the duties of helpers:—

"*Quest.* 34. Will it be expedient to appoint some of our helpers to read the morning and evening service out of our Liturgy on the Lord's day?

"*Ans.* It will. And every helper who receives a written direction under the hand of a superintendent, may regularly read the morning and evening service on the Lord's day.

In 1789 this was modified so as to read—"*Quest.* 3. Are the preachers to read our Liturgy? *Ans.* All that have received a written direction for that purpose, under the hand of a bishop or elder, may read the Liturgy as often as they think it expedient."

In 1792 the whole was struck out.

1784, and, as there has been little alteration in them since, it will be sufficient to refer to them. (See pp. 40–1.)

1786. The following sentences were struck out of the answer; namely, (item 8,) "You have no more to do with this character [that of a gentleman] than with that of a dancing master." (9.) "Not of cleaning your own shoes or your neighbour's."

1787. The question reads as now. The following clauses struck out: (3.) "particularly with young women."—(9.) "Not of fetching wood, (if time permit,) or drawing water;" and the note at the end of the answer was also omitted.

1792. In item 5, after, "Believe evil of no one," was inserted "without good evidence." In item 8, the first sentence was modified so as to read, "Avoid all affectation."

Quest. 4. **What method do we use in receiving a preacher at the conference?***

1784. The original provisions on this subject may be found in the Discipline of 1784, under Question 69. (See pp. 63–4.) By reference to them, the alterations they have undergone will be understood without quoting them here.

1787. It was now provided that a preacher may be received into full connection, "after two years' probation, being recommended by the elder or deacon present, and examined by the bishop." The "note of permission from the assistant" was now required only in the case of *local* preachers or exhorters.

1789. The question assumed its present form; and the following were left out of the interrogatories to be proposed to the candidate, namely:—"Do you know the Methodist plan?" "Do you take no drams?" and, "Will you preach every morning at five o'clock, wherever you can have twenty hearers?"

1792. In regard to receiving on trial, it was provided, "But no one shall be received unless he first

* This portion of the Discipline has reference, in all the editions, to receiving on trial; but in practice, it is believed, it is always applied to admission into full connection.

procure a recommendation from the quarterly meeting of his circuit."

It was now provided that the candidates for admission into full connection should be "approved by the district [annual] conference, and examined by the president of the conference."

The rule about licensing local preachers and exhorters was transferred to the close of the section "On the Duties of those who have the Charge of Circuits," and the following introduced:—

"N. B. If any preacher absent himself from his circuit without the leave of the presiding elder, the presiding elder shall, as far as possible, fill his place with another preacher, who shall be paid for his labours out of the salary of the absent preacher, in proportion to the usual allowance."

1804. It was provided that the two years' probation of a preacher "is to commence from his being received on trial at the yearly conference."

1836. The following note was added to the section:—

"N. B. Whenever a preacher on trial is selected by the bishop for a mission, he may, if elected by an annual conference, ordain him a deacon before his probation ends, and a missionary employed on a foreign mission may be admitted into full connection, if recommended by the superintendent of the mission where he labours, without being present at the annual conference for examination.

"At each annual conference, those who are received on trial, or are admitted into full connection, shall be asked whether they are willing to devote themselves to the missionary work; and a list of the names of all those who are willing to do so shall be taken and reported to the corresponding secretary of the Missionary Society; and all such shall be considered as ready and willing to be employed as missionaries whenever called for by either of the bishops.

"It shall be the duty of all our missionaries, except

those who are appointed to labour for the benefit of the slaves, to form their circuits into auxiliary missionary societies, and to make regular quarterly and class collections wherever practicable, and report the amount collected every three months, either by endorsing it on their drafts, or by transmitting the money to the treasurer of the parent society.

"It shall be the duty of each annual conference to examine strictly into the state of the domestic missions within its bounds, and to allow none to remain on the list of its missions which, in the judgment of the conference, is able to support itself."

1840. It was now provided that a candidate, instead of being received into full connection, "after two years' probation," &c., should only be received "after he has been employed two successive years in the regular itinerant work," &c. In the "N. B.," 1792, the words, "without the leave of the presiding elder," are struck out.

1848. The words "on trial" are added to the title and to the first question. The *duties* of a preacher are transferred to sec. 10. The ceremony of giving a probationer the form of Discipline, previous to receiving him on trial, is struck out.

Receiving preachers into full connection, (sec. 8,) and rules for a preacher's conduct, (sec. 9,) are parts of what was formerly strangely jumbled together in one section. The words "into full connection" are added to the question.

1856. Chap. iv. sec. 10, item ii, of prudential means, the words "or bands" are stricken out. Item iii, the phraseology, "Also leaders and bands," is changed to "and their leaders."

1860. The answer to the question, "How is a preacher to be received on trial?" was so modified as to require an examination on the course of study previously to reception on trial. The clause, "And before any such candidate is received," was so changed as to read, "But before any such candidate is received on trial, or," &c.

SECTION X.

Of the Duties of those who have the charge of Circuits.

This subject was treated, in 1784, under the Questions 60, 61, and 62: and, in 1789, under the duties of a deacon. In 1792 it was made a distinct section with its present title and number. The duties will be taken up one by one.

Quest. 1. What are the duties of the elder, deacon, or preacher who has the special charge of a circuit?

1. **1784.** "To see that the other preachers in his circuit behave well and want nothing."

2. **1784.** "To renew the tickets quarterly and regulate the bands."

1820. After "tickets" was inserted "for the admission of members into love-feast."

3. **1792.** "To meet the stewards and leaders as often as possible."

4. **1784.** "To appoint all the stewards and leaders, and change them when he sees it necessary."

1812. The power to *appoint* stewards taken away.

5. **1792.** "To receive, try, and expel members, according to the form of Discipline."*

6. **1784.** "To keep watch-nights and love-feasts."

7. **1784.** "To hold quarterly meetings, and therein diligently to inquire both into the temporal and spiritual state of each society."

1792. It was changed so as to read, "To hold quarterly meetings in the absence of the presiding elder."

8. **1784.** "To take care that every society be duly supplied with books: particularly with Kempis, the Instructions for Children, and the Primitive Physic, which ought to be in every house."

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* This was a substitute for the original rule, which was struck out in 1789, namely:—"To take in or put out of the society or the bands."

1792. All after "with books," struck out.

9. **1784.** "To take exact lists of his societies, and bring them to the conference."

1787. It reads, "To take an exact account of the numbers in society, and bring it to the conference."

1800. It was, "To take an exact account of the numbers in society, and a regular account of all the deaths in the societies, in their respective circuits, and deliver in such accounts to the annual conference, that they may be printed in the Minutes."

1836. It was altered so as to read, "To take an exact account of the members in society in their respective circuits and stations, keeping the names of all local elders, deacons, and preachers, properly distinguished, and deliver in such account to the annual conference, that their number may be printed in the Minutes."

10. **1784.** "To send an account of his circuit every half year to one of the superintendents."

1787. It was to be done "every quarter to his elder."

11. **1784.** "To meet the married men and women, and the single men and women, in the large societies, once a quarter."

1787. It reads, "To meet the men and women apart, in the large societies, once a quarter."

1792. "Wherever it is practicable," is added.

12. **1784.** "To overlook the accounts of all the stewards."

13. **1787.** "To appoint a person to receive the quarterly collection *in the classes*, and to be present at the time of receiving it."*

1792. All after "*classes*" struck out.

14. **1787.** "To see that *public* collections be made quarterly, if need be."

15. **1832.** "To encourage the support of mis-

* For the previous usage see Quest. 79, 1784, p. 76.

sions and Sunday schools, and the publication and distribution of Bibles, tracts, and Sunday-school books, by forming societies and making collections for these objects, in such way and manner as the annual conference to which he belongs shall from time to time direct."

16. **1832.** "To lay before the quarterly conference, at its last meeting annually, to be entered on its journal, a written statement of the number and state of the Sunday schools in the circuit or station, and to report the same, together with the amount raised for the support of missions, and for the publication of Bibles, tracts, and Sunday-school books, to his annual conference."

1840. For "at its last meeting annually," we have "at each quarterly meeting, as far as practicable."

17. **1787.** "To move a yearly subscription through those circuits that can bear it, for building churches."

1792. It is added, "and paying the debts of those which have been already erected."

18. **1787.** "To choose a committee of lay members to make a just application of the money where it is most needed."

1848. It is now made their duty "to take an exact account of the probationers" as well as of the members in society.

The following is added:—

"If the Annual Conference to which he belongs should not give any directions on the subject, to take up a collection in the course of the year, or raise a subscription, as he may judge expedient, the proceeds of which shall be at his disposal in the purchase and distribution of tracts."

It is his duty to report the number and state of the Sunday schools to his annual conference, "according to the form published by the Sunday-School Union of the Methodist Episcopal Church."

The duty of reporting the amount *raised for Sunday-school books* is struck out. It is made a duty, also,

"To take an annual collection in each of his appointments, in behalf of the Sunday-School Union." Quest. 2, 7. The wording of the "note of recommendation," which formerly was: "A. B., the bearer, has been an acceptable member *of our Church in C.*," is now, "of the Methodist Episcopal Church."

The four answers to the question, *What can be done to supply the circuits during the sittings of the Conferences?* which were formerly an entire section, (20 of ch. i,) are now appended to this chapter.

Quest. 2. What other directions shall we give him?

1. **1784.** "Several, 1. Take a regular catalogue of your societies as they live in house-row."

1787. This was to be done in "the societies in towns and cities."

1792. This, as well as the subsequent answers, put into the infinitive form instead of the imperative.

2. **1784.** "Leave your successor a particular account of the state of the circuit."

1832. It is added, "including an account of the subscribers for our periodicals."

3. **1784.** "See that every band leader have the rules of the bands."

4. **1784.** "Vigorously but calmly enforce the rules concerning needless ornaments and drams."

1792. This was to be done in reference to "all the rules of the society."

5. **1784.** "As soon as there are four men or women believers in any place, put them into a band."

6. **1784.** "Suffer no love-feast to last above an hour and a half."

7. **1784.** "Warn all from time to time, that none are to remove from one society to another, without a certificate from the assistant, in these words, (else

he will not be received in other societies,) 'A. B., the bearer, is a member of our society in C. I believe he has sufficient cause for removing.' "*

1787. It reads, "Warn all from time to time, that none are to remove from one circuit to another without a note of recommendation from the elder or deacon, in these words:—'A. B., the bearer, has been an acceptable member of our society in C.,' and inform them, that without such a certificate, they will not be received into other societies."

1792. The note was to be "from a preacher of the circuit."

8. **1784.** "Everywhere recommend decency and cleanliness."

9. **1784.** "Read the rules of the society, with the aid of your helpers, once a year in every congregation, and once a quarter in every society."

10. This contains several provisions: *first*, about *arbitrations*.

1784. "*Quest.* 62. Are there any directions to be given the assistant concerning the decision of disputes among the people?

"*Ans.* On any dispute of importance, or difficult to be settled, let the assistant inquire into the circumstances, and having consulted the stewards and leaders, appoint referees, whose decision shall be final, and the party expelled that refuses to abide by it; unless there appear to the assistant some fraud or gross mistake in the decision, in which case he shall appoint new referees, for a rehearing of the cause, whose decision shall be absolutely final."†

1787. The following was substituted:—

"On any dispute between two or more of the members of our society, which cannot be settled by the

* It had been ordered by the annual conference in 1782, "Let no person remove from north to south without a certificate from the assistant preacher; and let no one be received into society without."

† A similar rule had been adopted in 1781. See pp. 17, 18.

parties concerned, the deacon shall inquire into the circumstances of the case, and having consulted the stewards and leaders, shall, if agreeable to their advice, recommend to the contending parties a reference, consisting of one arbiter chosen by the plaintiff, and another by the defendant; which two arbiters, so chosen, shall nominate a third, (the three arbiters being members of our society,) and the decision of any two of them shall be final. But if either of the parties refuse to abide by such decision, he shall be immediately expelled.

"N. B. If any member of our society enter into a lawsuit with another member before these measures are taken, he shall be expelled."

1792. The dispute in question is stated to be "concerning the payment of debts or otherwise;" and the subject is committed to "the preacher who has the charge of the circuit," instead of "the deacon." For the note the following paragraph was substituted:—"And if any member of our society shall refuse, in cases of debt or other disputes, to refer the matter to arbitration, when recommended by him who has the charge of the circuit, with the approbation of the stewards and leaders, or shall enter into a lawsuit with another member before these measures are taken, he shall be expelled."

1796. It was provided that the decision of the arbiters should not be final, as before; "But if one of the parties be dissatisfied with the judgment given, such party may apply to the ensuing quarterly meeting of the circuit, for allowance to have a *second* arbitration appointed; and if the quarterly meeting see sufficient reason, they shall grant a *second* arbitration; in which case each party shall choose two arbiters, and the four arbiters shall choose a fifth, the judgment of the majority of whom shall be final; and any party refusing to abide by such judgment, shall be excluded the society."

1808. The clauses directing the preacher to consult the stewards and leaders about the arbitration,

struck out. To the paragraph (1792) relating to those who enter into a lawsuit before arbitration, the following clause was added: "excepting the case be of such a nature as to require and justify a process at law."

The *second* part of Answer 10 relates to *insolvencies*, &c., and was originally as follows:—

1784. "*Quest.* 25. What shall we do to prevent scandal, when any of our members becomes a bankrupt?

"*Ans.* Let the assistant talk with him at large. And if he has not kept fair accounts, let him be expelled immediately."

It has since undergone the following changes:—

1787. The provision on this subject was placed in the section about "Visiting from House to House, &c.," and was as follows:—

"*Quest.* 4. What shall we do to prevent scandal, when any of our members fail in business, or contract debts which they are not able to pay?

"*Ans.* Let the elder or deacon desire two or three judicious members of the society to inspect the accounts of the supposed delinquents; and if they have behaved dishonestly, or borrowed money without a probability of paying, let them be suspended until their credit is restored."

1796. The following additional provision on the subject was introduced into the section on "The Duties of those who have Charge of Circuits."

"The preachers who have the oversight of circuits are required to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies; suffering none to remain in our society, on any account, who are found guilty of any fraud."

1800. The question and answer, which had been inserted in the section on "Visiting, &c.," were combined into one paragraph and transferred to this section, as follows:—"To prevent scandal, when any of our members fail in business, or contract debts which they are not able to pay, let two or three judicious mem-

bers of the society inspect the accounts of the supposed delinquent, and if he have behaved dishonestly, or borrowed money without a probability of paying, let him be expelled."

1832. After "inspect accounts," in the preceding paragraph, was added, "contracts and circumstances of the case."

The *third* part of Answer 10 relates to the *non-payment of debts*. It was added in

1812. "Whenever a complaint is made against any member of our church for non-payment of debt; when the accounts are adjusted, and the amount ascertained, the preacher having the charge shall call the debtor before a committee of at least three, to show cause why he does not make payment. The committee shall determine what further time shall be granted him for payment, and what security, if any, shall be given for payment, and in case the debtor refuse to comply, he shall be expelled; but in such case he may appeal to the quarterly meeting conference, and their decision shall be final. And in case the creditor complains that justice is not done him, he may lay his grievance before the quarterly meeting conference, and their decision shall be final; and if the creditor refuse to comply he shall be expelled."

11. **1787.** (Sec. 17.) "Wherever you can, in large societies, appoint prayer meetings."

1792. "The preacher who has the charge of a circuit, shall appoint prayer meetings wherever he can, in his circuit."

12. **1787.** (Sec. 17.) "Let a fast be published at every quarterly meeting, for the Friday following; and a memorandum of it be written on all the class papers."*

1792. The fast to be "on the Friday preceding every quarterly meeting."

13. **1784.** "Meantime let none preach or exhort in any of our societies without a note of permission

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* A similar rule found in 1780. See p. 15.

from the assistant. Let every preacher or exhorter take care to have this renewed yearly; and let every assistant insist upon it."*

1787. For "none," we have, "none who are local;" for "preacher," "local preacher;" and for "assistant," where it first occurs, "deacon," and in the second, "elder."

1792. The whole was remodelled thus,—"He shall also take care, that no ordained local preacher or exhorter in his circuit shall officiate in public, without first obtaining a license from the presiding elder or himself. Let every unordained local preacher and exhorter take care to have this renewed yearly; and let him who has the charge of the circuit insist upon it."

1816. It was altered as follows:—"To license such persons as he may judge proper to officiate as exhorters in the church, provided no person shall be so licensed without the consent of the leaders' meeting, or of the class of which he is a member, where no leaders' meeting is held; and the exhorters so authorized shall be subject to the annual examination of character, in the quarterly meeting conference, and have their license annually renewed by the presiding elder, or the preacher having the charge, if approved by the quarterly meeting conference.

1852. The duty relative to examining class-leaders is transferred to sec. 11, ch. iv, from ch. v, sec. 3. It now reads:—

"4. To appoint all the leaders, to change them when he sees it necessary, and to examine each of them, with all possible exactness, at least once a quarter, concerning his method of meeting a class."

12. "To examine" (formerly to *overlook*) the accounts of all the stewards.

The following are added:—

"16. To publicly catechise the children in the Sunday school, and at special meetings appointed for that purpose. It shall also be the duty of each preacher, in connection with reporting the Sunday-school sta-

* For the provisions on this subject prior to 1784, see pp. 12, 14, 18.

tistics at each quarterly conference, to state to what extent he has publicly or privately catechised the children of his charge.

"17. To form Bible classes for the larger children and youth, and to attend to all the duties prescribed for the training of children in Part i, ch. vi, page 85."

The 10th answer to question 2 of this section is transferred to ch. ix, sec. 4, and the N. B., requiring the enforcement of our rules against frauds, is transferred to this section.

This is added among the "other directions" given to a preacher in charge:—

"11. Wherever it is practicable, he shall so arrange the appointments as to give the local preachers regular and systematic employment on the Sabbath."

1856. Ans. 11, relating to meeting the men and women apart, was stricken out, and the following was inserted in its place:—

"To report at each quarterly meeting the names of those who have been received into the church or excluded therefrom during the quarter; also the names of those who have been received or dismissed by certificate, and of those who have died or have withdrawn from our church."

Ans. 16, Quest. 1, was amended by striking out "in connection with reporting the Sunday-school statistics," and inserting in its place the words, "in his report."

1860. To Ans. 3, Quest. 1, the following was appended:—

"To hear reports from leaders of any that are sick, of any that walk disorderly and will not be reproved, or of any that willfully neglect the means of grace.

"The leaders' meeting may recommend proper persons for admission into full connection; to recommend proper persons for license to exhort, or for license to preach; also to hear reports from the stewards."

Ans. 17 was so changed as to read, "To form Bible classes for the larger children, youth, and adults."

1864. Ans. 1 to quest. 1 was so modified as to read, "He shall have the oversight of the other preachers in his circuit or station."

Ans. 12 was amended so as to read as follows:—"To make a written report at each quarterly conference and love-feast of the names of those who have been received into the church or excluded therefrom during the quarter; also the names of those who have been received or dismissed by certificate, and of those who have died or have withdrawn from the church."

The phrase, "To register the marriages and baptisms," was struck out from the section on stewards, and added to ans. 14.

Ans. 13 was modified as follows:—"To lay before the quarterly conference at each quarterly meeting, to be entered on its journal, a written statement of the number, state, and average attendance of the Sunday-schools in the circuit or station, and to report the same to the annual conference according to the form published by the Sunday-school Union of the Methodist Episcopal Church, together with the amount raised for the support of missions and for the publication of Bibles and tracts. (See Part V, sec. 2.)

Answers 21 and 22 were stricken out, and the following inserted in their place:—"To take a collection annually in each of his appointments in behalf of the Church Extension Society."

SECTION XI.

Of the Trial of those who think they are moved by the Holy Ghost to preach.

This section remains substantially as it was in 1784, and therefore it will be sufficient to refer to it under question 68, pp. 62–3.

SECTION XII.

Of the Matter and Manner of Preaching, and of other public Exercises.

The original of this section may be seen under Questions 54, 56, and 55, of 1784. The alterations can be understood by referring to them, (pp. 52–3.)

1787. This was the fifteenth section, with the same title as now. Of the "smaller advices," (Quest. 55,) item 8 was transferred to another section, (see Sec. 25,) and items 12, 14, and 15, were struck out. But the principal alterations have been in item 9, namely, "Print nothing without the approbation of one or other of the superintendents." In 1789 it was, "Print nothing without the approbation of the conference and one of the bishops." Its subsequent modifications have been as follows:—

1792. "Print nothing without the approbation of the conference, *or* of one of the bishops."

1800. "Do not print or circulate any books or pamphlets, without the consent of the conference; excepting as an agent or assistant to the superintendent of the Book Concern."

1804. "It is recommended to the yearly conferences to caution and restrict our preachers from improper publications."

1812. This direction was transferred to Part ii. (See sec. 8.)

1848. The "smaller advices" formerly attached to this section are transferred to section 9.

SECTION XIII.

Of the Duty of Preachers to God, themselves, and one another.

The original of this section may be found in the Discipline of 1784, under Questions 59 and 66. (See pp. 55, 60–2.)

1864. The following clause was struck out :— "To preach in the morning where he can get hearers. We recommend morning preaching at five in the summer and six in the winter wherever it is practicable."

SECTION XIV.

Rules by which we should continue or desist from Preaching at any Place.

The original of this section may be found in the first Discipline, under Questions 6, 7, and 10. The intervening questions, 8 and 9, about field preaching, were left out in 1787.

SECTION XV.

Of visiting from House to House, guarding against those Things that are so common to Professors, and enforcing practical Religion.

The original of this section may be found in the Discipline of 1784, in the answer to Quest. 15, part of the answer to Quest. 51, (from, "Then you will have," &c., to "in justification,") and the answers to Questions 52 and 24. (See pp. 30, 50–2, 37–8.) The only material alterations which have been made in it are the following :—

1787. The first item (p. 30) of the answer to Quest. 15 (Quest. 1, 1840) omitted, as also, from the same answer, the following clause :—"Particularly in selling horses? Write him knave that does not. And

the Methodist knave is the worst of all knaves." In the paragraph beginning, "The sum is, &c.," (p. 50,) the words, "if they belong to us," struck out.

From the answer to Quest. 52 (p. 51) the questions relating to the hour of private prayer were struck out.

From the answer (p. 38) to Quest. 24 (Quest. 3, 1840) "smuggling" struck out.

1792. The following clause was added to this last answer:—"And strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers in any respect of such iniquitous practices."

1856. After the words "Gildas Salvianus," the remaining part of the title of the book was added, "or, Reformed Pastor."

SECTION XVI.

Of the Instruction of Children.

The original of this section was as follows:—

1784. "(*Quest.* 51.) But what shall we do for the rising generation?* Who will labour for them? Let him who is zealous for God and the souls of men begin now. 1. Where there are ten children whose parents are in society, meet them at least an hour every week: 2. Talk with them every time you see any at home: 3. Pray in earnest for them: 4. Diligently instruct and vehemently exhort all parents at their own houses: 5. Preach expressly on education. 'But I have no gift for this.' Gift or no gift, you are to do it; else you are not called to be a Methodist preacher: do it as you can, till you can do it as you would. Pray earnestly for the gift, and use the means for it."

1787. The following alterations and additions were made:—In regard to meeting the children, "at

* In the Annual Minutes for 1779 we find the following provision on the same subject:—"*Quest.* 11. What shall be done with the children? *Ans.* Meet them once a fortnight, and examine the parents with regard to their conduct toward them."

least an hour every week," was altered to "an hour once a week; but where this is impracticable, meet them once in two weeks." The following new items were inserted:—"Procure our 'Instructions' for them, and let all who can, read and commit them to memory. Explain and impress them upon their hearts." "Let the elders, deacons, and preachers take a list of the names of the children: and if any of them be truly awakened, let them be admitted into society."*

1789. The following clause omitted:—"Gift or no gift, you are to do it; or else you are not called to be a Methodist preacher. Do it as you can, till you can do it as you would."

1796. No alterations were made in the section, but the bishops, in their Notes, earnestly urge the "people in the cities, towns, and villages," to "establish sabbath schools, wherever practicable, for the benefit of the children *of the poor*."

1824. For the former rule, (1789,) beginning, "Let the elders, &c.," the following was substituted:—

"As far as practicable, it shall be the duty of every preacher of a circuit or station to obtain the names of the children belonging to his congregations, to form them into classes, for the purpose of giving them religious instruction, to instruct them regularly himself, as much as his other duties will allow, to appoint a suitable leader for each class, who shall instruct them in his absence, and to leave his successor a correct account of each class thus formed, with the name of its leader."

1828. In the above rule of 1824, the following

* A fuller provision on the same subject had been made in the Annual Minutes for 1787, as follows:—"*Quest.* 20. What can we do for the rising generation? *Ans.* Let the elders, deacons, and helpers class the children of our friends in proper classes, as far as it is practicable; meet them as often as possible, and commit them, during their absence, into the care of proper persons, who may meet them at least weekly; and if any of them be *truly awakened*, let them be admitted into society."

was inserted as the first duty of the preacher, on this subject, "to form Sunday schools."

1836. In the same rule the following was inserted, respecting the course of instruction:—"The course of instruction shall not only embrace the nature of experimental religion, but also the nature, design, privileges, and obligations of their baptism." And it was made the duty of the leader of the children to "recommend to the preacher such among them as he may think suitable to be received among us on trial."

1840.* The whole was remodelled as follows:—

"*Quest.* What shall we do for the rising generation?

"*Ans.* 1. Let Sunday schools be formed in all our congregations where ten children can be collected for that purpose. And it shall be the special duty of preachers having charge of circuits and stations, with the aid of the other preachers, to see that this be done; to engage the co-operation of as many of our members as they can; to visit the schools as often as practicable; to preach on the subject of Sunday schools and religious instruction in each congregation at least once in six months; to lay before the quarterly conference at each quarterly meeting, to be entered on its journal, a written statement of the number and state of the Sunday schools within their respective circuits and stations, and to make a report of the same to their several annual conferences. Each quarterly conference shall be deemed a board of managers, having supervision of all the Sunday schools and Sunday-school societies within its limits, and shall be auxiliary to the Sunday-School Union of the Methodist Episcopal Church; and each annual conference shall report to said Union the number of auxiliaries within its bounds,

* The first copies of the 24mo. edition of the Discipline for this year were incorrect in this section. The correct copies may be known by having pp. 61–4 in smaller type than the others.

together with other facts presented in the annual reports of the preachers, as above directed.

"2. It is recommended that each annual conference, where the general state of the work will allow, request the appointment of a special agent, to travel throughout its bounds, for the purpose of promoting the interests of Sunday-schools; and his expenses shall be paid out of collections which he shall be directed to make, or otherwise, as shall be ordered by the conference.

"3. Let our catechisms be used as extensively as possible, both in our Sunday schools and families; and let the preachers faithfully enforce upon parents and Sunday-school teachers the great importance of instructing children in the doctrines and duties of our holy religion.

"4. It shall be the special duty of the preachers to form Bible classes wherever they can, for the instruction of larger children and youth; and where they cannot superintend them personally, to appoint suitable leaders for that purpose.

"5. It shall be the duty of every preacher of a circuit or station to obtain the names of the children belonging to his congregations, and leave a list of such names for his successor; and in his pastoral visits he shall pay special attention to the children, speak to them personally, and kindly, on experimental and practical godliness, according to their capacity, pray earnestly for them, and diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient; and let all baptized children be faithfully instructed in the nature, design, privileges, and obligations of their baptism. Those of them who are well disposed may be admitted to our class meetings and love-feasts, and such as are truly serious, and manifest a desire to flee the wrath to come shall be advised to join society as probationers."

1844. "And it is recommended that, in all cases where it can be done, our Sunday schools contribute to the amount of at least one cent per quarter for each teacher and scholar. One half of the amount so collected in each school shall be appropriated for the purchase of tracts, to be distributed under the direction of the preachers and superintendents, and the other half shall be forwarded to the treasurer of the Sunday-School Union of the Methodist Episcopal Church, for the purposes specified in the Constitution of said Union."

1848. The words in italics are struck out in the following sentence of Answer 1: "Each Quarterly Conference shall *be deemed a board of managers*, have*ing* supervision."

The "schools and societies" are now made auxiliary to the Sunday-School Union, and not *the Quarterly Conference*, as heretofore. The recommendation *that our Sunday schools contribute one cent per quarter for each teacher and scholar*, is struck out.

1852. To Answer 3 the following is added:—

"Let the preachers also publicly catechise the children in the Sunday school, and at special meetings appointed for that purpose. It shall also be the duty of each preacher, in connection with reporting the Sabbath-school statistics at each quarterly conference, to state to what extent he has publicly or privately catechised the children of his charge."

1856. Chapter vi. This whole chapter is revised as follows:—

Quest. 1 What shall we do for the moral and religious instruction of the children?

"*Ans.* 1. It shall be the special duty of preachers having charge of circuits or stations, with the aid of the other preachers, to form Sunday schools in all our congregations where ten children can be collected for that purpose, and to engage the coöperation of as many

of our members as they can, to visit the schools as often as practicable, to preach on the subject of Sunday schools and religious instruction in each congregation at least once in six months, and to form Bible classes wherever they can for the instruction of larger children and youth; and where they cannot superintend them personally, to see that suitable teachers are provided for that purpose.

2. It shall also be the duty of preachers to enforce faithfully upon parents and Sunday-school teachers the great importance of instructing children in the doctrines and duties of our holy religion, to see that our catechisms be used as extensively as possible both in our Sunday schools and families, to preach to the children, and publicly catechise them in the Sunday schools and at special meetings appointed for that purpose.

3. It shall be the duty of every preacher in his pastoral visits to pay special attention to the children, speaking to them personally and kindly on the subject of experimental and practical godliness, according to their capacity, pray earnestly for them, and diligently instruct and exhort all parents to dedicate their children to the Lord in baptism, as early as convenient.

4. Each preacher in charge shall lay before the quarterly conference, (see Part i, ch. iii, sec. 4, quest. 4, ans. 8,) to be entered on its journal, the number and state of the Sunday schools and Bible classes in his charge, and the extent to which he has preached to the children and catechised them, and make the required report on Sunday schools to his annual conference.

5. It is recommended that each annual conference, where the general state of the work will allow, request the appointment of a special agent, to travel throughout its bounds, for the purpose of promoting the interests of Sunday schools; and his expenses

shall be paid out of collections which he shall be directed to make, or otherwise, as shall be ordered by the conference."

1860. Ans. 17 was amended by inserting the word "adults" after the word "youth," so as to read, "for the instruction of larger children, youth, and adults."

1864. The above section was struck out, and the following inserted :—

"*Quest.* 1. What shall we do for the moral and religious instruction of our children ?

"*Ans.* 1. It shall be the duty of each presiding elder to bring the subject of Sunday-schools before the first quarterly conference of each year ; and said quarterly conference shall proceed to appoint a committee of not less than three nor more than nine, to be called the Committee on Sunday schools, of which the preacher in charge shall be the chairman, whose duty it shall be to aid the preacher in charge and the officers of the Sunday-schools in procuring suitable teachers, in promoting, in all proper ways, the attendance of children on our Sunday schools and on our regular public worship, and in raising money to meet the expenses of the Sunday schools of the charge.

"It shall be the duty of the preacher in charge, aided by the superintendent and the Committee on Sunday schools, to decide as to what books shall be used in our Sunday schools. (See Part II, chap. i, sec. 3, quest 4, ans. 8.)

"2. It shall be the special duty of the preachers having charge of circuits or stations, with the aid of the other preachers and the Committee on Sunday Schools, to form Sunday schools in all our congregations where ten children can be collected for that purpose, and to engage the co-operation of as many of our members as they can, and to visit the schools as often as practicable ; to preach on the subject of Sunday schools and religious instruction in each congregation at least once in six months ; and to form Bible classes wher-

ever they can, for the instruction of youth and adults, and where they cannot superintend them personally, to see that suitable teachers are provided for that purpose."

Answers 3 and 4 are the same, save a few merely verbal alterations, as answers 2 and 3 of 1856.

Answer 5 is amended from answer 4 so as to read, "the number, state, and average attendance," &c.

Of Baptized Children.

1856. A new section, entitled "Of Baptized Children," was inserted. It forms section 3 of chapter ii, and reads as follows:—

"*Quest.* 1. Are all young children entitled to baptism?

"*Ans.* We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and, therefore, graciously entitled to baptism; but as infant baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for baptism, that they use all diligence in bringing them up in conformity to the word of God, and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein.

"*Quest.* 2. What is the relation of baptized children to the Church?

"*Ans.* We regard all children who have been baptized, as placed in visible covenant relation to God, and under the special care and supervision of the Church.

"*Quest.* 3. What shall be done for the baptized children of our Church?

"*Ans.* 1. The preacher in charge shall preserve a full and accurate register of the names of all the baptized children within his pastoral care; the dates of their birth, baptism, their parentage, and places of residence.

"*Ans.* 2. As early as they shall be able to understand,

let them be taught the nature, design, and obligations of their baptism, and the truths of religion necessary to make them wise unto salvation; let them be encouraged to attend class, and to give regular attendance upon all the means of grace, according to their age, capacity, and religious experience.

"*Ans.* 3. Whenever they shall have attained an age sufficient to understand the obligations of religion, and shall give evidence of a desire to flee from the wrath to come, and to be saved from their sins, their names shall be enrolled on the list of probationers; and if they shall continue to give evidence of a principle and habit of piety, they may be admitted into full membership in our Church, on the recommendation of a leader with whom they have met at least six months in class, by publicly assenting before the Church to the baptismal covenant, and also the usual questions on doctrines and discipline.

"*Ans.* 4. Whenever a baptized child shall, by orphanage, or otherwise, become deprived of Christian guardianship, the preacher in charge shall ascertain and report to the leaders' meeting the facts in the case; and such provision shall be made for the Christian training of the child, as the circumstances of the case admit and require."

1864. Answer 2 to quest. 3 was struck out, and the following inserted:—

"*Ans.* 2. At the age of ten years, or earlier, the preacher in charge shall organize the baptized children of the church into classes, and appoint suitable leaders (male or female) whose duty it shall be to meet them in class once a week, and instruct them in the nature, design, and obligations of baptism, and the truths of religion necessary to make them 'wise unto salvation;' urge them to give regular attendance upon the means of grace; advise, exhort, and encourage them to an immediate consecration of their hearts and lives to God, and inquire into the state of their religious experience;

Provided, that children unbaptized are not to be excluded from these classes."

The third answer to quest. 3 was modified by inserting after the word "names" the following:—"may with their consent;" so that the answer reads, "Whenever they shall have attained an age sufficient to understand the obligations of religion, and shall give evidence of a desire to flee from the wrath to come, and to be saved from their sins, their names may, with their consent, be enrolled on the list of probationers," &c.

It may be proper here to notice "the Plan of Education," which was inserted in the Discipline from 1789 to 1796 inclusive. As found in the Discipline of 1789 it is given in the following pages.

"Section XXX. *On the Plan of Education established in Cokesbury College.*

"The college is built at Abingdon, in Maryland, on a healthy spot, enjoying a fine air, and very extensive prospect. It is to receive for education and board the sons of the elders and preachers of the Methodist Church, poor orphans, and the sons of the subscribers, and of other friends. It will be expected that all our friends who send their children to the college will, if they be able, pay a moderate sum for their education and board: the rest will be taught and boarded, and, if our finances will allow of it, clothed gratis. The institution is also intended for the benefit of our young men who are called to preach, that they may receive a measure of that improvement which is highly expedient as a preparative for public service. A teacher of the languages, with an assistant, will be provided, as also an English master, to teach, with the utmost propriety, both to read and speak the English language: nor shall any other branch of literature be omitted, which may be thought necessary for any of the students. Above all, especial care shall be taken that due attention be paid to the religion and morals of the children, and to the exclusion of all such as continue of an ungovernable temper. The college will be under the presidentship of the bishops of our church for the time being: and is to be supported by yearly collections throughout our circuits, and any endowments which our friends may think proper to give and bequeath.

"Three objects of considerable magnitude we have in view in the instituting of this college.

"The first is a provision for the sons of our married ministers and preachers.

"The wisdom and love of God hath now thrust out a large number of labourers into his harvest: men who desire nothing on earth but to promote the glory of God, by saving their own souls and those that hear them. And those to whom they minister spiritual things are willing to minister to them of their temporal things; so that they have food to eat, and raiment to put on, and are content therewith.

"A competent provision is likewise made for the wives of married preachers.

"Yet one considerable difficulty lies on those that have boys, when they grow too big to be under their mother's direction. Having no father to govern and instruct them, they are exposed to a thousand temptations. To remedy this is one motive that induces us to lay before our friends the intent of the college, that these little ones may have all the instruction they are capable of, together with all things necessary for the body.

"In this view our college will become one of the noblest charities that can be conceived. How reasonable is the institution? Is it fit that the children of those who leave wife and all that is dear, to save souls from death, should want what is needful either for soul or body? Ought not we to supply what the parent cannot, because of his labours in the gospel? How excellent will be the effect of this institution? The preacher, eased of this weight, can the more cheerfully go on in his labour. And perhaps many of these children may hereafter fill up the place of those that shall rest from their labours.

"The second object we have in view is the education and support of poor orphans; and surely we need not enumerate the many happy consequences arising from such a charity. Innumerable blessings concenter in it; not only the immediate relief of the objects of our charity, but the ability given them, under the providence of God, to provide for themselves through the remainder of their lives.

"The last, though not perhaps the least, object in view is the establishment of a seminary for the children of our competent friends, where learning and religion may go hand in hand: where every advantage may be obtained which may promote the prosperity of the present life, without endangering the morals and religion of the children through those temptations to which they are too much exposed in most of the public schools. This is an object of importance indeed: and here all the tenderest feelings of a parent's heart range on our side.

"But the expense of such an undertaking will be very large: and the best means we could think of at our late conference to accomplish our design was, to desire the assistance of all those in every place who wish well to the work of God: who long to see sinners converted to God, and the kingdom of Christ set up in all the earth.

"All who are thus minded, and more especially our own friends who form our congregations, have an opportunity now of showing their love to the gospel. Now promote, as far as in you lies, one of the noblest charities in the world. Now forward, as you are able, one of the most excellent designs that ever was set on foot in this country. Do what you can to comfort the parents, who give up their

all for you, and to give their children cause to bless you. You will be no poorer for what you do on such an occasion. God is a good paymaster. And you know in doing this you lend unto the Lord: in due time he shall repay you.

"The students will be instructed in English, Latin, Greek, logic, rhetoric, history, geography, natural philosophy, and astronomy. To these languages and sciences shall be added, when the finances of our college will admit of it, the Hebrew, French, and German languages.

"But our first object shall be, to answer the design of Christian education, by forming the minds of the youth, through divine aid, to wisdom and holiness, by instilling into their tender minds the principles of true religion, speculative, experimental, and practical, and training them in the ancient way, that they may be rational, Scriptural Christians. For this purpose we shall expect and enjoin it, not only on the president and tutors, but also upon our elders, deacons, and preachers, to embrace every opportunity of instructing the students in the great branches of the Christian religion.

"And this is one principal reason why we do not admit students indiscriminately into our college. For we are persuaded that the promiscuous admission of all sorts of youth into a seminary of learning is pregnant with many bad consequences. For are the students likely (suppose they possessed it) to retain much religion in a college where all that offer are admitted, however corrupted already in principle as well as practice? And what wonder, when (as too frequently it happens) the parents themselves have no more religion than their offspring.

"For the same reason we have consented to receive children of seven years of age, as we wish to have the opportunity of 'teaching their young ideas how to shoot,' and gradually forming their minds through the divine blessing, almost from their infancy, to holiness and heavenly wisdom, as well as human learning. And we may add, that we are thoroughly convinced, with the great Milton, (to whose admirable treatise on education we refer you,) that it is highly expedient for every youth to begin and finish his education at the same place: that nothing can be more irrational and absurd than to break this off in the middle, and to begin it again at a different place, and perhaps in a quite different manner. And on this account we earnestly desire that the parents, and others who may be concerned, will maturely consider the last observation, and not send their children to our seminary if they are not to complete their education there, or at least make some considerable proficiency in the languages, and in the arts and sciences.

"It is also our particular desire that all who shall be educated in our college, may be kept at the utmost distance as from vice in general, so in particular from softness and effeminacy of manners.

"We shall therefore inflexibly insist on their rising early in the morning; and we are convinced, by constant observation and experience, that this is of vast importance both to body and mind. It is of admirable use either for preserving a good, or improving a bad, constitution. It is of peculiar service in all nervous complaints, both

in preventing and in removing them. And by thus strengthening the various organs of the body, it enables the mind to put forth its utmost exertions.

"On the same principle we prohibit play in the strongest terms: and in this we have the two greatest writers on the subject that perhaps any age has produced (Mr. Locke and Mr. Rousseau) of our sentiments: for though the latter was essentially mistaken in his religious system, yet his wisdom in other respects, and extensive genius, are indisputably acknowledged. The employments, therefore, which we have chosen for the recreation of the students are such as are of the greatest public utility, agriculture and architecture—studies more especially necessary for a new-settled country; and of consequence the instructing of our youth, in all the practical branches of those important arts, will be an effectual method of rendering them more useful to their country. Agreeably to this idea, the greatest statesman that perhaps ever shone in the annals of history, Peter, the Russian emperor, who was deservedly styled the Great, disdained not to stoop to the employment of a ship carpenter. Nor was it rare, during the purest times of the Roman republic, to see the conquerors of nations and deliverers of their country return with all simplicity and cheerfulness to the exercise of the plough. In conformity to this sentiment one of the completest poetic pieces of antiquity (the Georgics of Virgil) is written on the subject of husbandry; by the perusal of which, and submission to the above regulations, the students may delightfully unite the theory and the practice together. We say delightfully, for we do not entertain the most distant thought of turning these employments into drudgery or slavery, but into pleasing recreations for the mind and body.

"In teaching the languages, care shall be taken to read those authors, and those only, who join together the purity, the strength, and the elegance of their several tongues. And the utmost caution shall be used, that nothing immodest be found in any of our books.

"But this is not all. We shall take care that our books be not only inoffensive, but useful: that they contain as much strong sense and as much genuine morality as possible. As far therefore as is consistent with the foregoing observations, a choice and universal library shall be provided for the use of the students.

"Our annual subscription is intended for the support of the charitable part of the institution. We have in the former part of this address enlarged so fully on the nature and excellency of the charity, that no more need be said. The relieving our travelling ministers and preachers, by educating, boarding, and clothing their sons, is a charity of the most noble and extensive kind, not only toward the immediate subjects of it, but also toward the public in general; enabling those 'flames of fire,' who might otherwise be obliged to confine themselves to an exceedingly contracted sphere of action for the support of their families, to carry the savour of the gospel to the remotest corners of these United States.

"The four guineas a year for tuition, we are persuaded, cannot be lowered, if we give the students that finished education which we are determined they shall have. And though our principal object is to

instruct them in the doctrine, spirit, and practice of Christianity, yet we trust that our college will in time send forth men that will be blessings to their country in every laudable office and employment of life, thereby uniting the two greatest ornaments of intelligent beings, which are too often separated, deep learning and genuine religion.

"The rules and regulations with which you are here presented have been weighed and digested in our conference: but we also submit them to your judgment, as we shall be truly thankful for your advice, as well as your prayers for the success of the college, even where the circumstances of things will not render it expedient to you to favour us with your charity. And we shall esteem ourselves happy if we be favoured with any new light, whether from the members of our own church or any other, whereby they may be abridged, enlarged, or in any other way improved, that the institution may be as near perfection as possible.

"*General Rules concerning the College.*

"I. A president and two tutors shall be provided for the present.

"II. The students shall consist of

"First. The sons of travelling preachers.

"Secondly. The sons of annual subscribers, the children recommended by those annual subscribers who have none of their own, and the sons of members of our society.

"Thirdly Orphans. But,

"1. The sons of the annual subscribers shall have the preference to any others, except those of the travelling preachers.

"2. An annual subscriber who has no sons of his own shall have a right to recommend a child; and such child so recommended shall have the preference to any other, except the sons of travelling preachers and annual subscribers.

"3. As many of the students as possible shall be lodged and boarded in the town of Abingdon, among our pious friends; but those who cannot be so lodged and boarded, shall be provided for in the college.

"4. The price of education shall be four guineas.

"5. The sons of the travelling preachers shall be boarded, educated, and clothed gratis, except those whose parents, according to the judgment of the conference, are of ability to defray the expense.

"6. The orphans shall be boarded, educated, and clothed gratis.

"7. No travelling preacher shall have the liberty of keeping his son on the foundation any longer than he travels, unless he be superannuated, or disabled by want of health.

"8. No travelling preacher, till he has been received into full connection, shall have a right to place his son on the foundation of this institution.

"9. No student shall be received into the college under the age of seven years.

"*Rules for the Economy of the College and Students.*

"1. The students shall rise at five o'clock in the morning, summer and winter, at the ringing of the college bell.

"2. All the students, whether they lodge in or out of the college, shall assemble together in the college at six o'clock, for public prayer, except in cases of sickness; and on any omission shall be responsible to the president.

"3. From morning prayer till seven they shall be allowed to recreate themselves, as is hereafter directed.

"4. At seven they shall breakfast.

"5. From eight to twelve they are to be closely kept to their respective studies.

"6. From twelve to three they are to employ themselves in recreation and dining—dinner to be ready at one o'clock.

"7. From three to six they are again to be kept closely to their studies.

"8. At six they shall sup.

"9. At seven there shall be public prayer.

"10. From evening prayer till bed-time they shall be allowed recreation.

"11. They shall all be in bed at nine o'clock, without fail.

"12. Their recreations shall be gardening, walking, riding, and bathing, without doors; and the carpenter's, joiner's, cabinet maker's, or turner's business, within doors.

"13. A large plot of land, of at least three acres, shall be appropriated for a garden, and a person skilled in gardening be appointed to overlook the students when employed in that recreation.

"14. A convenient bath shall be made for bathing.

"15. A master, or some proper person by him appointed, shall be always present at the time of bathing. Only one shall bathe at a time; and no one shall remain in the water above a minute.

"16. No student shall be allowed to bathe in the river.

"17. A *Taberna Lignaria** shall be provided on the premises, with all proper instruments and materials, and a skilful person be employed to overlook the students at this recreation.

"18. The students shall be indulged with nothing which the world calls play. Let this rule be observed with the strictest nicety; for those who play when they are young, will play when they are old.

"19. Each student shall have a bed to himself, whether he boards in or out of the college.

"20. The students shall lie on mattresses, not on feather beds, because we believe the mattresses to be more healthy.

"21. The president and tutors shall strictly examine, from time to time, whether our friends who board the students comply with these rules as far as concern them.

"22. A skilful physician shall be engaged to attend the students on every emergency, that the parents may be fully assured that pro-

* It is explained, in 1796, as "a place for working in wood."

per care shall be taken of the health of their children, without any expense to them.

"23. The bishops shall examine by themselves, or their delegates, into the progress of all the students in learning, every half year, or oftener, if possible.

"24. The elders, deacons, and preachers, as often as they visit Abingdon, shall examine the students concerning their knowledge of God and religion.

"25. The students shall be divided into proper classes for that purpose.

"26. A pupil who has a total incapacity to attain learning, shall, after sufficient trial, be returned to his parents.

"27. If a student be convicted of any open sin, he shall, for the first offence, be reproved in private; for the second offence he shall be reproved in public; and for the third offence he shall be punished at the discretion of the president: if incorrigible, he shall be expelled.

"28. But if the sin be exceedingly gross, and a bishop see it necessary, he may be expelled for the first, second, or third offence.

"29. Idleness, or any other fault, may be punished with confinement, according to the discretion of the president.

"30. A convenient room shall be set apart as a place of confinement.

"31. The president shall be the judge of all crimes and punishments, in the absence of the bishops.

"32. But the president shall have no power to expel a studen without the advice and consent of three of the trustees: but a bishop shall have that power."

In 1792 the following changes were made:—The price of tuition, which had been before four guineas for the year, was altered to eighteen dollars and two-thirds. The rate of boarding in the college was fixed at sixty dollars per annum, which was an increase on what it had been before.

In the "Rules for the Economy of the College and Students," the thirty-first and thirty-second were altered to the following:—

"31. The president shall be the judge of all crimes and punishments, in the absence of the bishops and the presiding elder: and, with the concurrence of two of the tutors, shall have power to dismiss a student, if he judge it highly necessary, for any criminal conduct, or for refusing to submit to the discipline of the college, or to such punishment as the president and tutors judge he deserves.

"32. A committee of five respectable friends, entitled, *The Committee of Safety*, shall be appointed, who shall meet once in every fortnight. Three of these meeting at the appointed time shall be sufficient to enter upon business, and shall have full powers to inspect and regulate the whole economy of the college, and to examine the characters and conduct of all the servants, and to fix their wages, and change them as they may think proper. The committee shall determine every thing by a majority."

In 1796, Cokesbury College having been previously burnt down, the section was considerably modified. It was then entitled, "The Plan of Education recommended to all our Seminaries of Learning." The Ad-

dress to the public was greatly abridged. The "General Rules concerning the College" are omitted; as also the twenty-eighth, thirty-first, and thirty-second of the "Rules for the Economy of the College and Students." The other alterations are not material.

From this time the interest of the Methodist Episcopal Church, in the cause of liberal education, seems for a number of years to have gradually declined; and after 1796 no notice is taken of it in the Discipline. As the church has since taken hold of this work with greater zeal than ever, it may be a question, whether some provisions on the subject might not again, with propriety, be introduced.

SECTION XVII.

Of employing our Time profitably, when we are not travelling or engaged in public Exercises.

The original of this section may be fonnd in the Discipline of 1784, in the answers to Questions 49 and 50, and the first part of the answer to Question 51—to the words, "use of the preachers." (See pp. 48–9.) It has undergone no material alteration.

1860. Ans. 1 so changed as to read, "From six in the morning till twelve, wherever it is practicable, let the time be spent in appropriate reading, study, and private devotion."

SECTION XVIII.

Of the Necessity of Union among ourselves.

The original of this section may be found in the Discipline of 1784, in the answer to Question 67. (See p. 62.) The only material alterations have been the following:—

1787. This paragraph was prefixed to the section: "Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people."

1792. The following was added at the close :— "We recommend a serious perusal of 'The Causes, Evils, and Cures of Heart and Church Divisions.'"

SECTION XIX.

Of the Method by which immoral Travelling Ministers or Preachers shall be brought to Trial, found guilty, and reproved or suspended in the Intervals of the Conferences.

The only provision on the subject in the first Discipline was the following :—

1784. "*Quest.* 63. Are there any further directions needful for the preservation of good order among the preachers ?

"*Ans.* In the absence of a superintendent, a travelling preacher or three leaders shall have power to lodge a complaint against any preacher in their circuit, whether elder, assistant, deacon, or helper, before three neighbouring assistants ; who shall meet at an appointed time, (proper notice being given to the parties,) hear and decide the cause. And authority is given them to change or suspend a preacher, if they see it necessary, and to appoint another in his place, during the absence of the superintendents."*

The original of the present section was prepared by Bishop Asbury,† and introduced in 1789. It then constituted the thirty-third section, with the same title as now, except the words "reproved and suspended" instead of "and reproved or suspended." The questions will be taken up in order.

Quest. 1. What shall be done when an elder, deacon, or preacher is under report of being guilty of *some crime*, expressly forbidden in the word of God, as an unchristian practice, sufficient to exclude a person from the kingdom of grace and glory ?

* A previous provision on the same subject is found in the Annual Minutes for 1784. (See p. 20.)

† Journal, vol. ii, p. 29.

1789. The original was as follows :—

"*Quest.* 1. What shall be done when an elder, deacon, or preacher, is under the report of being guilty of some capital crime, expressly forbidden in the word of God, as an unchristian practice, sufficient to exclude a person from the kingdom of grace and glory, and to make him a subject of wrath and hell?

"*Ans.* Let the presiding elder call as many ministers to the trial as he shall think fit, at least three, and if possible bring the accused and accuser face to face. If the person is clearly convicted, he shall be suspended from official services in the church, and not be allowed the privileges of a member. But if the accused be a *presiding* elder, the preachers must call in the presiding elder of the neighbouring district, who is required to attend and act as judge.

"If the persons cannot be brought face to face, but the supposed delinquent flees from trial, it shall be received as a presumptive proof of guilt, and out of the mouth of two or three witnesses he shall be condemned. Nevertheless, he may then demand a trial face to face, or he may appeal to the next conference in that district."

1792. The section took its present title and number. In the question, the word "capital" before "crime," omitted. It was now provided that only "in the absence of a bishop," the presiding elder was to summon the committee of trial. The punishment, in case of conviction, was now, "he shall be suspended from all official services in the church till the ensuing district conference, at which his case shall be fully considered and determined." "Act as judge," changed to "preside at the trial." In the next paragraph, "persons" changed to "accused and accuser." And for the last sentence, the following is substituted :—"Nevertheless, even in that case the district conference shall reconsider the whole matter, and determine."

1836. The following provision was added :—

"And if the accused be a superannuated preacher, living out of the bounds of the conference of which he

is a member, the presiding elder, in whose district he may reside, shall bring him to trial, and in case of suspension, shall forward to the ensuing annual conference, of which the accused is a member, exact minutes of the charges, testimony, and decision of the committee in the case."

1840. All the foregoing clause, after "of which he is a member," was struck out, and the following substituted,—"he shall be held responsible to the annual conference within whose bounds he may reside, who shall have power to try, acquit, suspend, locate, or expel him, in the same manner as if he were a member of said conference."

Quest. 2. What shall be done in cases of improper tempers, words, or actions?

Quest. 3. What shall be done with those ministers or preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our Articles of Religion?

These questions were originally embraced under one head, as follows:—

1789. "*Quest.* 2. What shall be done in cases of improper tempers, words, or actions, or a breach of the Articles and Discipline of the church?

"*Ans.* The person so offending shall be reprehended by his bishop, elder, deacon, or preacher that has the charge of the circuit; or if he be a bishop, he shall be reprehended by the conference. Should a second transgression take place, one, two, or three preachers may be called in; if not cured then, he shall be tried at the quarterly meeting by the elder and preachers present; if still incurable, he shall be brought before the conference, and if found guilty and impenitent, he shall be expelled from the connection, and his name so returned in the Minutes.

"N. B. Any preacher suspended at a quarterly meeting from preaching, shall not resume that employment again, but by the order of the conference. But it is to be observed, that a preacher shall be tried by a deacon, a deacon by an elder, an elder by a presiding

elder, and a presiding elder by the presiding elder of a neighbouring-district."

1792. These cases were divided thus :—

"*Quest.* 2. What shall be done in case of improper tempers, words, or actions ?

"*Ans.* The person so offending shall be reprehended by his senior in office. Should a second transgression take place, one, two, or three ministers or preachers are to be taken as witnesses. If he be not then cured, he shall be tried at the conference of his district, [annual conference] and, if found guilty and impenitent, shall be expelled from the connection, and his name so returned in the Minutes of the conference.

"*Quest.* 3. What shall be done with those ministers or preachers who hold and preach doctrines which are contrary to our Articles of Religion ?

"*Ans.* Let the same process be observed as in cases of gross immorality : but if the minister or preacher so offending do solemnly engage neither to preach nor defend such erroneous doctrines in public or in private, he shall be borne with till his case be laid before the next district conference, which shall determine the matter."

1816. The question reads as now. "Neither to preach nor defend," altered to "not to disseminate."

Quest. 4. What shall be done with a member of an annual conference who conducts himself in a manner which renders him unacceptable to the people as a travelling preacher ?

This question and answer remain as first introduced in

1836. "*Ans.* When any member of an annual conference shall be charged with having so conducted himself as to render him unacceptable to the people as a travelling preacher, it shall be the duty of the conference to which he belongs to investigate the case ; and if it appear that the complaint is well founded, and he do not give the conference satisfaction that he will amend or voluntarily retire, they may locate him without his consent : provided that he shall be at liberty to defend himself before the conference in person or by his representative ; and if he be located in his absence with-

out having been previously notified of an intention thus to proceed against him, he may apply to the conference, at its next session, to be heard in his defence, in which case they shall reconsider the matter for that purpose."

1848. The trial of a bishop was made a distinct section, and that for other preachers (sec. 2) is now entitled, "Of the Method of Proceeding against Travel ling Ministers or Preachers," instead of, *by which immoral travelling ministers or preachers shall be brought to trial, found guilty, and reproved or suspended in the intervals of the conferences.* The mode of proceeding in Answer 1, is confined to "the interval of the annual conference," and it is now made the duty of the presiding elder to "cause a correct record of the investigation to be kept and transmitted to the annual conference." The following is added:—

"2. If the charge be preferred at the conference, the case may be referred to a committee, in the presence of a presiding elder, or a member appointed by the bishop in his stead, who shall cause a faithful record of the proceedings and testimony to be laid before the conference; on which, with such other evidence as may be admitted, the case shall be decided."

A new question and answer are also added in the words following:—

"*Quest.* 3. What shall be done when a member of an annual conference fails in business, or contracts debts which he is not able to pay?

"*Ans.* Let the presiding elder appoint three judicious members of the Church to inspect the accounts, contracts, and circumstances of the supposed delinquent, and if, in their opinion, he has behaved dishonestly, or contracted debts without the probability of paying, let the case be disposed of according to the answer of question one of this section."

Quest. 5 (formerly 4) has been altered from, *What shall be done with a member of an annual conference who conducts himself in a manner which renders him unacceptable to the people as a travelling preacher?*

to, "What shall be done when a travelling minister is accused of being so unacceptable, inefficient, or secular, as to be no longer useful in his work?"

The answer is now given as follows:—

"*Ans.* The conference shall investigate the case, and if it appear that the complaint is well founded, and the accused will not voluntarily retire, the conference may locate him without his consent." And this proviso is struck out: *provided that he shall be at liberty to defend himself before the conference in person or by his representative; and if he be located in his absence without having been previously notified of an intention thus to proceed against him, he may apply to the conference, at its next session, to be heard in his defence, in which case they shall reconsider the matter for that purpose.*

The duty of a secretary of an annual conference in cases of this kind was formerly *to keep regular minutes* of the *trial, including* all the questions proposed to the witnesses, and their answers, together *with the crime with* which the accused is charged, the specification or specifications, and also preserve all the documents relating to the case. It is now made the secretary's duty "carefully to preserve the minutes of the trial, whether taken before a committee or before the conference, and all the documents relating to the case, together with the charge or charges, and the specification or specifications."

1856. Chapter ix, section 2, immediately preceding the words, "Provided, nevertheless," the following is inserted:—

"But should the conference, having jurisdiction in any of the foregoing cases, judge it expedient to try the accused by a select number, it may appoint not less than nine, nor more than fifteen of its members for that purpose, who, in the presence of a bishop or a chairman, which the president of the conference shall appoint, and one or more of the secretaries of the conference, shall have full power to consider and determine

the case according to the rules which govern annual conferences in such proceedings, and they shall make a faithful report of all their doings to the secretary of the conference in writing, and deliver up to him the bill of charges, the evidence taken, and the decision rendered, with all other documents brought into the trial."

Appeal to the General Conference.

The following provision was introduced in

1792. "Provided, nevertheless, that in all the above-mentioned cases of trial and conviction, an appeal to the ensuing General Conference shall be allowed."

1820. The following clauses added:—"If the condemned person signify his intention to appeal, at the time of his condemnation, or at any time thereafter, when he is informed thereof.

"In all the above-mentioned cases, it shall be the duty of the secretary of the annual conference to keep regular minutes of the trial, including all the questions proposed to the witnesses, and their answers, together with the crime with which the accused is charged, the specification or specifications, and also preserve all the documents relating to the case; which minutes and documents only, in case of an appeal from the decision of an annual conference, shall be presented to the General Conference, in evidence on the case. And in all cases, when an appeal is made, and admitted by the General Conference, the appellant shall either state personally, or by his representative, (who shall be a member of the conference,) the grounds of his appeal, showing cause why he appeals, and he shall be allowed to make his defence without interruption. After which the representatives of the annual conference from whose decision the appeal is made, shall be permitted to respond in presence of the appellant, who shall have the privilege of replying to such representatives, which shall close the pleadings on both sides. This done, the appellant shall withdraw, and the conference shall decide."

1836. To which, in 1836, the following clause

was added: "And after such form of trial and expulsion, the person so expelled shall have no privileges of society or sacraments in our church, without confession, contrition, and proper trial."

1856. Trials and Appeals, Answer 5 is revised as follows:—

"The General Conference may try appeals from members of annual conferences who may have been censured, suspended, expelled, or located without their consent, by a committee embracing not less than fifteen of its members, nor more than one member from each delegation, who, in the presence of a bishop presiding, and one or more of the secretaries of the conference keeping a faithful record of all the proceedings had, shall have full power to hear and determine the case, subject to the rules and regulations which govern the said conference in such proceedings, and the records made and the papers submitted in such trials shall be presented to the conference, and be filed and preserved with the papers of that body."

1860. The following items were added to ans. 1, quest. 1:—

"But if the accused be a presiding elder, three of the senior preachers of his district shall inquire into the character of the report, and if they judge it necessary, call in the presiding elder of any adjoining district, who shall appoint a committee of five elders from within the bounds of the annual conference of which the accused is a member, and also preside at the examination."

"When a member of an annual conference is accused of crime in the interval of his conference sessions, and is suspended by a committee, and subsequently convicted by his conference and expelled, his claim upon the funds of the conference shall cease from the time of his suspension."

Trial of a preacher on probation.

1836. "A preacher on trial who may be accused of crime shall be accountable to the quarterly conference of the circuit on which he travels. The presiding elder shall call a committee of three local preachers, who may suspend him. And the quarterly conference may expel him. Nevertheless, he shall have a right to an appeal to the next annual conference."

Restoring credentials.

1836. "When any travelling elder or deacon is deprived of his credentials, by expulsion or otherwise, they shall be filed with the papers of the annual conference of which he was a member; and should he at any future time give satisfactory evidence to said conference of his amendment, and procure a certificate of the quarterly conference of the circuit or station where he resides, or of an annual conference who may have admitted him on trial, recommending to the annual conference of which he *was* a member formerly the restoration of his credentials, the said conference may restore them."

SECTION XX.

How to provide for the Circuits in time of Conference, and to preserve and increase the Work of God.

The original provision on this subject may be found in the answer to Question 71.* (See p. 65.) The following was substituted for it in

1787. "*Quest.* What can be done to supply the circuits during the sitting of the conference?

"*Ans.* 1. Let all the appointments stand according to the plan of circuit.

"2. Engage as many local preachers and exhorters as will supply them; and let them be paid for their time in proportion to the salary of the travelling preachers.

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* A similar provision was made in 1783. (See p. 20.)

"3. If preachers and exhorters cannot attend, let some person of ability be appointed in every society, to sing, pray, and read one of Mr. Wesley's sermons.

"4. And if that cannot be done, let there be prayer meetings.

"5. Wherever you can, in large societies, appoint prayer meetings.

"Lastly, let a fast be published at every quarterly meeting for the Friday following; and a memorandum of it be written on all the class papers. Also be active in dispersing the books among the people."

1792. The last two paragraphs were struck out, the same duties being prescribed elsewhere. (See Sec. 10.) But the clause in the title, ("and to preserve and increase the work of God,") which seems to refer to them, has been retained.

SECTION XXI.

Of Local Preachers.

This subject was not treated in a distinct section until 1796.

Quest. 1. What directions shall be given concerning local preachers?

Until 1816 this question read, "What directions shall be given concerning our brethren the local preachers, in respect to their being received as preachers, or admitted into the order of deacons?" As a variety of provisions have been embraced under it, they will be treated separately under the following heads:—1. *Licensing;* 2. *Election to deacon's orders;* 3. *Election to elder's orders;* 4. *Sundry requisitions.*

1. *Licensing.*—For the original provisions on this subject, see under the thirteenth direction to those who have charge of circuits, (p. 159.) Those of 1796 were as follows:—

1796. "1. No local preacher shall receive a

license to preach till he has been examined and approved at the quarterly meeting of his circuit; which license shall be drawn up in the following words, signed by the president of the meeting, namely:—'N. M. has applied to us for liberty to preach as a local preacher in our circuit; and after due inquiry concerning his gifts, grace, and usefulness, we judge he is a proper person to be licensed for this purpose; and we accordingly authorize him to preach.'

"2. Before any person shall be licensed as a local preacher by a quarterly meeting, he shall bring a recommendation from the society of which he is a member."

1816. Answers 1 and 2 were combined into one, and modified so as to read as follows:—

"1. Before any person shall be licensed to preach as a local preacher among us, he shall bring a recommendation from the society or class of which he is a member, and be personally examined before the quarterly meeting conference, by the presiding elder, or, in his absence, by the preacher having the charge, touching his acquaintance with the doctrines of our church, (to which he shall declare his assent,) together with his gifts and grace for preaching; and if he be approved by the quarterly meeting conference in these respects, and they believe that he will be generally acceptable and useful as a preacher, he shall then receive a license, signed by the presiding elder, or, in his absence, by the preacher having the charge, in these words, namely:—'N. M. has applied to us for liberty to preach as a local preacher in our circuit; and after due inquiry concerning his gifts, grace, and usefulness, we judge he is a proper person to be licensed for this purpose; and we accordingly authorize him to preach,' which license it shall be the duty of such local preacher to have annually renewed."

1820. In consequence of the controversies which were then agitating the church, as to the rights of the laity and the local preachers, new regulations were

made respecting the latter, by the organization of *district conferences.*

Answer 1 (1816) was struck out, and the following substituted :—

"1. There shall be held annually, in each presiding elder's district, a district conference, of which all the local preachers in the district, who shall have been licensed two years, shall be members; and of which the presiding elder of the district for the time being shall be president; or, in case of his absence, the conference shall have authority to elect a president pro tem. It shall be the duty of the presiding elder of each district to appoint the time and place of the first conference, after which the presiding elder shall appoint the time, and the conference the place of its own sitting.

"2. The said district conference shall have authority to license proper persons to preach, and renew their license; to recommend suitable candidates to the annual conference for deacon's or elder's orders, in the local connection, for admission on trial in the travelling connection; and to try, suspend, expel, or acquit any local preacher in the district, against whom charges may be brought, *provided*, that no person shall be licensed without being first recommended by the quarterly conference of the circuit or station to which he belongs, nor shall any one be licensed to preach, or recommended to the annual conference for ordination, without first being examined in the district conference on the subjects of doctrine and discipline.

"3. The district conference shall take cognizance of all the local preachers in the district, and shall inquire into the gifts, labours, and usefulness of each preacher by name."

In these provisions the following alterations were afterward made :—

1824. At the end of Answer 1 was added the following :—"*Provided*, that if any district conference shall refuse or neglect to hold its regular sessions, then

the quarterly meeting conferences of the circuits and stations respectively, shall have authority to transact the business of the district conference."

The renewal of licenses in the district conference was to be "annually, when, in the judgment of the said conference, their gifts, grace, and usefulness will warrant such renewal."

In the proviso to Answer 2, a clause was inserted, which provided that no person should be "recommended for admission into the travelling connection without being first recommended by the quarterly conference."

1828. It was provided that a majority of the members of a district conference should "be a quorum to do business." The words "refuse or neglect to," in the proviso of 1824, were changed to "not."

At the end of Answer 1 the following sentence was added:—"Provided that no person shall be licensed to preach without the recommendation of the society of of which he is a member, or of a leaders' meeting."

1836. The plan of district conferences had proved an entire failure, the local preachers themselves, for whose sake it was adopted, not approving of it. It was therefore abolished, and matters restored, for the most part, to the condition in which they were prior to 1820.

The provisions of 1820, and all the subsequent modifications of them, were struck out, and the following substituted:—

"1. The quarterly meeting conference shall take cognizance of all the local preachers in the circuit or station, and shall inquire into the gifts, labours, and usefulness of each preacher by name.

"2. The quarterly conference shall have authority to license proper persons to preach, and renew their license annually, when in the judgment of said conference their gifts, grace, and usefulness will warrant such renewal; to recommend suitable candidates to the annual conference for deacon's or elder's orders in the

local connection, for admission on trial in the travelling connection, and to try, suspend, expel, or acquit any local preacher in the circuit or station against whom charges may be brought. *Provided*, that no person shall be licensed to preach without the recommendation of the society of which he is a member, or of a leaders' meeting. Nor shall any one be licensed to preach, or recommended to the annual conference to travel, or for ordination, without first being examined in the quarterly conference on the subject of doctrines and discipline."

1848. Answer 1 to question 1 is transferred to ch. iii, sec. 4, "of the quarterly conferences." The following is added :—

"4. Every local elder, deacon, or preacher shall be amenable to the quarterly meeting conference where he resides."

1852. Chapter iv, section 18, is amended by the addition of the words here included in brackets : "Every local elder, deacon, or preacher shall be amenable to the quarterly conference where he resides, [for his Christian character and the faithful performance of his ministerial office.]" And instead of *neglect thereof*, it reads, "in neglect of the above duties." This additional answer is given :—

"The presiding elders and the preachers in charge are required so to arrange the appointments, wherever it is practicable, as to give the local preachers regular and systematic employment on the Sabbath."

1864. Answer 1, sec. 19, was amended so as to read :—"*Provided*, that no person shall be licensed to preach without the recommendation of the society of which he is a member, or of a leaders' meeting ; and no member of the church shall be at liberty to preach without such license," &c.

The last clause of answer 2 was so amended as to read :—"And when a preacher is located, or discontinued by an annual conference, he shall be amenable to the quarterly conference of the circuit or station where he had his last appointment."

The following answer was added to the section :—

"5. Whenever a local preacher shall have a pastoral charge, he shall hold his church relation in said charge."

2. *Election to deacon's orders.*

1789. The following provision on this subject was inserted under the duty of a bishop :—

"The bishop has obtained liberty, by the suffrages of the conference, to ordain local preachers to the office of deacons, provided they obtain a testimonial from the society to which they belong, and from the stewards of the circuit, signed by three travelling preachers, three deacons, and three elders, (one of them being a presiding elder ;) the names of those nominated being read in the conference previous to their ordination."

1792. The clause about reading the names was struck out, and it was only required that the testimonial should be signed "by three elders, three deacons, and three travelling preachers."

1796. The following paragraph on the subject was inserted in this section :—

"3. A local preacher shall be eligible to the office of a deacon after he has preached for four years from the time he has received a regular license, and has obtained the testimonial" [specified above.]

1804. It was required that the testimonial should be "from the society to which he belongs, and from the stewards of the circuit, signed also by nine travelling preachers ; three of whom shall be elders, three others elders or deacons ; and the other three, elders, deacons, or preachers."

1808. The testimonial was to be "from the quarterly meeting of the circuit to which he belongs, after proper examination, signed by the president, and countersigned by the secretary." It was also required, for ordination, that "his character has passed in examination before, and he has obtained the approbation of the yearly conference."

1816. The word "licensed" was inserted before "local preacher," (1796.)

1836. The words "to which he belongs" (of 1808) omitted.

3. *Election to elder's orders.*

1812. We find the first provision on this subject as follows:—

"A local deacon shall be eligible to the office of an elder after he has preached four years from the time he was ordained a deacon, and has obtained a recommendation from two-thirds of the quarterly meeting conference of which he is a member, certifying his qualifications in doctrine, discipline, talents, and usefulness, and the necessity of his official services as an elder in the circuit where he resides; signed by the president, and countersigned by the secretary. He shall, if he cannot attend, send to the annual conference such recommendation, and a note certifying his belief in the doctrine and discipline of our church:—the whole being examined by the annual conference, and, if approved, he may be ordained; *provided*, nevertheless, that no slaveholder shall be eligible to the office of an elder, where the laws will admit of emancipation, and permit the liberated slave to enjoy freedom."

1816. "Or deacon" inserted after "elder," in the clause respecting the eligibility of a slaveholder.

1820. The recommendation for orders no longer required to be by "two-thirds" of the conference.

1824. The clause requiring the recommendation to certify "the necessity of his official services as an elder in the circuit where he resides," omitted.

4. *Sundry requisitions.*

1800. It was required that

"Every local preacher shall have his name enrolled on a class paper, and meet in class, if the distance of his place of residence from any class be not too great; or, in neglect thereof, shall forfeit his license."

1812. The penalty for neglecting to meet in class was changed to the following: "The quarterly meeting conference, if they judge it proper, may deprive him of his ministerial office."

It was further required, that "every local elder, deacon, and preacher, shall have his name recorded on the journal of the quarterly meeting conference of which he is a member."

1820. The following paragraphs were added :—

"Whenever a local preacher shall remove from one circuit to another, he shall procure from the presiding elder of the district, or the preacher having the charge of the circuit, a certificate of his official standing in the church at the time of his removal, without which he shall not be received as a local preacher in other places.

"No preacher among us shall distil or retail spirituous liquors, without forfeiting his official standing."

1824. The requisition for meeting in class was restricted to "licensed" local preachers.

1836. The words "retail spirituous liquors" changed to "vend spirituous liquors;" and the requisitions to meet in class, to obtain a certificate on removal, and to abstain from distilling or vending spirituous liquors, extended to every "elder, deacon, or preacher."

1848. Local elders, deacons, and preachers are required to meet in class; the proviso, *if the distance of his place of residence be not too great*, is struck out. The following is also struck out :—*No elder, deacon, or preacher among us shall distil or vend spirituous liquors, without forfeiting his official standing*. The following is added :—"And when a preacher is located or discontinued by an annual conference, he shall be amenable to the quarterly conference of the circuit or station where he had his last appointment, or at the place where he shall reside at the time of his location."

Quest. 2. What shall be done when a local elder, deacon, or preacher, is reported to be guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory?

Quest. 3. What shall be done in cases of improper tempers, words, or actions?

A distinct provision for the trial of local preachers was first introduced in 1796, as follows :—

1796. *Quest.* 3. "What directions shall be given concerning the trial of local preachers, local deacons, or local elders?

"*Ans.* If a charge be brought against a local preacher, or local deacon, or elder, the preacher who has the oversight of the circuit shall summon three or more local preachers of the neighbourhood, or, for want of local preachers, so many leaders, or exhorters. And if they, or a majority of them, on due examination, judge that the local preacher, deacon, or elder, aforesaid, has been guilty of such a crime, or has preached such false doctrines, as require his suspension from all public offices in our church till the ensuing quarterly meeting, the preacher who has the oversight of the circuit shall accordingly suspend him from all public offices till the ensuing quarterly meeting.

"And in such case, and in every case where a meeting, assembled as above described, shall deem the said local preacher, deacon, or elder, culpable, the next quarterly meeting shall proceed upon his trial, and shall have authority to clear, censure, suspend, or expel him, according to their judgment. And the presiding elder, or the preacher who has the oversight of the circuit, shall, at the commencement of the trial, appoint a secretary, who shall take down regular minutes of the evidence and proceedings of the trial, which minutes, when read and approved, shall be signed by the said presiding elder, or preacher, and also by the members of the said quarterly meeting, or by the majority of them.

"And in case of condemnation, the local preacher, deacon, or elder condemned, shall be allowed an appeal to the next yearly conference, provided that he signify to the said quarterly meeting his determination to appeal; in which case the said presiding elder, or the preacher who has the oversight of the circuit, shall lay the minutes of the trial above-mentioned before the said yearly conference, at which the local preacher, deacon, or elder so appealing, may appear; and the said yearly

conference shall judge, and finally determine, from the minutes of the said trial so laid before them."

1812. After "all public offices" was inserted "and privileges."

1816. The word "licensed" inserted before "local preachers," in the first paragraph, to distinguish such from deacons and elders. For "has preached such false doctrine," we have, "has publicly or privately disseminated such false doctrine."

1820. The mode of trial remodelled as follows:—

"When charges are preferred against any local preacher, it shall be the duty of the preacher in charge to call a committee, consisting of three or more local preachers within the station, circuit, or district, before whom it shall be the duty of the accused to appear, and by whom he shall be acquitted, or, if found guilty, be suspended until the meeting of the next district conference. And the president of the said district conference shall, at the commencement of the trial, appoint a secretary, who shall take down regular minutes of the evidence and proceedings of the trial; which minutes, when read and approved, shall be signed by the said president, and also by the members of the said district conference, or by a majority of them.

"And in case of condemnation, the local preacher, deacon, or elder condemned, shall be allowed an appeal to the next annual conference, provided that he signify to the said district conference his determination to appeal; in which case the said president shall lay the minutes of the trial above-mentioned before the said annual conference, at which the local preacher, deacon, or elder so appealing, may appear; and the said annual conference shall judge, and finally determine, from the minutes of the said trial so laid before them."

1824. The following clause inserted after the first sentence, (1820):—

"And the preacher in charge shall cause exact minutes of the charges, testimony, and examination, together with the decision of the committee, to be laid

before the district conference, where it shall be the duty of the accused to appear."

The following new paragraph inserted :—

"When a local elder or deacon shall be expelled, the president of the conference shall require of him the credentials of his ordination, to be filed with the papers of the annual conference within the limits of which the expulsion has taken place. And should he, at any future time, produce to the annual conference a certificate of his restoration, signed by the president, and countersigned by the secretary of the district conference, his credentials shall be restored to him."

1836. Prior to this time no distinction had been made in the mode of procedure, according to the nature of the offence. Now, however, instead of one general course for all kinds of charges, the subject was treated under two questions, one relating to "crimes," and the other to "improper tempers, words, or actions."

The introductory words, (1820,) namely, "When charges are preferred against any local preacher, it shall be the duty of the preacher in charge to call," were struck out, and the following substituted :—

"*Quest.* 2. What shall be done when a local elder, deacon, or preacher, is reported to be guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory ?

"*Ans.* 1. The preacher having charge shall call."

The local preachers on the committee were no longer required to be of "the station, circuit, or district." The minutes of the trial are to be signed by the members "who are present," or a majority of them. "District conference," here, as in other parts of the section, changed to "quarterly conference."

The following was added at the close of the section :—

"*Quest.* 3. What shall be done in cases of improper tempers, words, or actions ?

"*Ans.* The person so offending shall be reprehended

by the preacher having charge. Should a second transgression take place, one, two, or three faithful friends are to be taken as witnesses. If he be not then cured, he shall be tried at the next quarterly conference, and if found guilty, and impenitent, he shall be expelled from the church."*

1840. Instead of "his credentials shall be restored to him," (1824,) we have, "his credentials may be restored to him."

1848. There is added to Answer 1, "If the accused refuse or neglect to appear before said committee, he may be tried in his absence."

And the following is added :—

"*Quest.* 3. What shall be done when a local elder, deacon, or preacher fails in business, or contracts debts which he is not able to pay?

"*Ans.* Let the preacher in charge appoint three judicious members of the church to inspect the accounts, contracts, and circumstances of the supposed delinquent; and if in their opinion he has behaved dishonestly, or contracted debts without the probability of paying, let the case be disposed of according to the answer to question 1 of this section."

1860. The following provision was made for trying the appeal of a local preacher by a committee :— "And the said annual conference, by committee, as in the case of accused travelling preachers, or in full session, shall judge and finally determine from the minutes of the trial so laid before them."

SECTION XXII.

Of Baptism.

The original provisions on this subject may be found under Questions 45, 46, and 48, (p. 45.) The provision under Question 46, about re-baptizing, was

* From 1796 to 1804 there was comprised in this section a question (2.) relating to the compensation of local preachers, in certain cases; but as this was, in the latter year, transferred to Part II, we shall consider it there. (See Sec. 9.)

omitted after 1786. The others have been modified as follows :—

1786. "Pouring" was admitted as a mode of baptism, in addition to "immersion and sprinkling."

1787. The form of question and answer was laid aside, and the following was added in place of Question 48, (1784) :—

"N. B. We will on no account whatever receive a present for administering baptism, or the burial of the dead."

1828. The words "receive a present" changed to "make a charge."

SECTION XXIII.

Of the Lord's Supper.

The original provisions on this subject may be found in the Discipline of 1784, under Questions 44 and 47. (See pp. 44–5.)

1787. The answer read as follows :—

"1. Let those who choose, receive it kneeling, and let those who do not, either standing or sitting.

"2. Let no person that is not a member of our society be admitted to the communion, without examination, and some token given by an elder or deacon."

1792. As follows :—

"1. Let those who have scruples concerning the receiving of it kneeling, be permitted to receive it either standing or sitting.

"2. [As in 1789.]

[3.] "N. B. No person shall be admitted to the Lord's supper among us who is guilty of any practice for which we would exclude a member of our society."

1848. In the general directions, ch. ii, sec. 1, the following is omitted :—2. Let no person that is not a member of our church be admitted to the communion without examination, and some token given by an elder or deacon.

SECTION XXIV.

Of Public Worship.

This section was introduced in 1792, as follows:—

1792. "*Quest.* What directions shall be given for the establishment of uniformity in public worship among us, on the Lord's day?

"*Ans.* 1. Let the morning service consist of singing, prayer, the reading of a chapter out of the Old Testament, and another out of the New, and preaching.

"2. Let the afternoon service consist of singing, prayer, the reading of one chapter out of the Bible, and preaching.

"3. Let the evening service consist of singing, prayer, and preaching.

"4. But on the days of administering the Lord's supper, the two chapters in the morning service may be omitted.

"5. Let the society be met, wherever it is practicable, on the Sabbath day."

1804. It was provided that "one or two chapters" should be read in the afternoon service.

1824. The following clause was inserted:—"In administering the ordinances, and in the burial of the dead, let the form of Discipline invariably be used. Let the Lord's prayer also be used on all occasions of public worship in concluding the first prayer, and the apostolic benediction in dismissing the congregation."

1861. Answer 1, quest. 1, was changed by striking out "chapter out of," and inserting "lesson from;" and also striking out "out of," and inserting "from," before "the New;" so that the answer reads, "Let the morning service consist of singing, prayer, the reading of a lesson from the Old Testament and another from the New, and preaching."

Ans. 2 was changed by inserting after "afternoon,"

"or evening;" and also striking out "chapters out of the Bible," and inserting "Scripture lessons."

Ans. 3 was omitted.

Ans. 4, now 3, was changed by striking out "two chapters in the morning service," and inserting "Scripture lessons."

Ans. 5, now 4, was modified by striking out "the form of Discipline," and inserting "our form of ritual." Also by adding, after the word "prayer," "the congregation being exhorted to join in its audible repetition. Let a doxology be sung at the conclusion of each service." And also by adding after "benediction," "be invariably used."

A new answer, the 5th, was added, as follows:— "Let the people be earnestly exhorted to join in all these acts of worship, and especially to respond to the prayers of our ritual."

Quest. 2 and its answer were stricken out.

SECTION XXV.

Of the Spirit and Truth of Singing.

The original provision on this subject may be found in the first Discipline, under Question 57, pp. 53–4.

1792. The following clauses added:—

"The preachers are desired not to encourage the singing of fugue tunes in our congregations.

"Let it be recommended to our people, not to attend the singing schools which are not under our direction.

"N. B. We do not think that fugue tunes are sinful, or improper to be used in private companies; but we do not approve of their being used in our public congregations, because public singing is a part of divine worship, in which all the congregation ought to join."

1856. Chapter v, section 11. The whole section is revised as follows:—

"*Quest.* How shall we guard against formality in singing?

"*Ans.* 1. Choose such hymns as are proper for the occasion, and do not sing too much at once. Seldom more than four or five verses.

"2. Let the tune be suited to the sentiment, and do not suffer the people to sing too slow.

"3. In every society let due attention be given to the cultivation of sacred music.

"4. If you cannot sing yourself, let one or two be chosen in each society to lead the singing.

"5. As singing is a part of divine worship in which all ought to unite, therefore exhort every person in the congregation to sing, not one in ten only."

1864. Ans. 4 was struck out, and the following inserted in its place :—

"4. Let one or more be chosen in each society to lead the singing."

CHAPTER II.

SECTION I.

The Nature, Design, and General Rules of our United Societies.

The General Rules, as published by Mr. Wesley, were as follows:—

"1. In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come; which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together, which from thenceforward they did every week, namely, on Thursday in the evening. To these, and as many more as desired to join with them, (for their number increased daily,) I gave those advices, from time to time, which I judged most needful for them; and we always concluded our meeting with prayer suited to their several necessities.

"2. This was the rise of the United Society, first in London, and then in other places. Such a society is no other than 'a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.'

"3. That it may the more easily be discerned, whether they are indeed working out their own salvation, each society is divided into smaller companies, called *classes*, according to their respective places of abode. There are about twelve persons in every class: one of whom is styled *the leader*. It is his business,

(1.) To see each person in his class once a week at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give toward the relief of the poor. (2.) To meet the minister and the stewards of the society once a week; in order to inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved; to pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each person has contributed.

"4. There is one only condition previously required in those who desire admission into these societies,—a desire 'to flee from the wrath to come, to be saved from their sins:' but, wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

"First, by doing no harm, by avoiding evil in every kind; especially that which is most generally practised: such is, the taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling; the buying or selling uncustomed goods; the giving or taking things on usury, that is, unlawful interest; uncharitable or unprofitable conversation, particularly speaking evil of magistrates or of ministers; doing to others as we would not they should do unto us; doing what we know is not for the glory of God, as the 'putting on of gold or costly apparel;' the taking such diversions as cannot be used in the name of the Lord Jesus; the singing those songs, or reading those books, which do not tend to the knowledge or love of God; softness, and needless self-indulgence; laying up treasures upon

earth; borrowing without a probability of paying; or taking up goods without a probability of paying for them.

"5. It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation,

"Secondly, by doing good, by being, in every kind, merciful after their power; as they have opportunity, doing good of every possible sort, and as far as is possible, to all men;—to their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison;—to their souls, by instructing, reproving, or exhorting all they have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that 'we are not to do good unless our heart be free to it:' by doing good especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another; helping each other in business; and so much the more, because the world will love its own, and them only: by all possible diligence and frugality, that the gospel be not blamed: by running with patience the race that is set before them, 'denying themselves, and taking up their cross daily;' submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should 'say all manner of evil of them falsely for the Lord's sake.'

"6. It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation,

"Thirdly, by attending upon all the ordinances of God. Such are, the public worship of God; the ministry of the word, either read or expounded; the supper of the Lord; family and private prayer; searching the Scriptures; and fasting, or abstinence.

"7. These are the General Rules of our societies; all which we are taught of God to observe, even in his written word, the only rule, and the sufficient rule, both

of our faith and practice. And all these, we know, his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul as they that must give an account. We will admonish him of the error of his ways; we will bear with him for a season: but then if he repent not, he hath no more place among us. We have delivered our own souls.

"JOHN WESLEY,
"*May* 1, 1743." "CHARLES WESLEY."*

These Rules, as thus drawn up by the Wesleys, were adopted without alteration by the first Methodist societies in America.† They do not seem, however, to have been published in any edition of the Discipline until 1789,‡ when we find the following alterations :—

The historical introduction, which precedes the definition of the United Society, is omitted, and the section begins, "Our society is nothing more than 'a company, &c.'" Under the duty of a leader, for "relief of the poor," it reads, "relief of the preachers, church, and poor," and it is added in a note, "This part refers wholly to town and cities, where the poor are generally numerous, and church expenses considerable." It omits the requisition that the leaders shall "show their account of what each person has contributed." Under the rule about drunkenness, it omits the clause, "unless in cases of extreme necessity." It is in this Discipline that we find, for the first time, among the General Rules, one respecting slaves. It reads, "The buying or selling the bodies and souls of men, women, or children, with an intention to enslave them."

In the expression of the original rules,—"that enthusiastic doctrine of devils," the words "of devils" are omitted. After the direction about "buying one of

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* Wesley's Works, vol. v, pp. 190–2.
† See Lee's Hist. of the Meth., pp. 29–33. ‡ See above, p. 82

another," it is added, ("unless you can be served better elsewhere,") but this clause was omitted in 1792. The only rules that have since undergone any change are those which relate to spirituous liquors and slavery. The various alterations in them are presented below.

Spirituous liquors.

The rule on this subject has been at different times as follows:—

1743. Mr. Wesley's original rule,—"Drunken ness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity."

1789. "Drunkenness, buying or selling spirituous liquors, or drinking them."

1790. "Drunkenness, or drinking spirituous liquors, unless cases of necessity."

1791. "Drunkenness, or drinking spirituous liquors, unless in cases of necessity."

1848. Mr. Wesley's Rule restored as in 1743.

Slaves.

There is nothing on this subject in the General Rules of Mr. Wesley. But we find the following in

1789. "The buying or selling the bodies and souls of men, women, or children, with an intention to enslave them."

1792. It reads, "The buying or selling of men, women, or children, with an intention to enslave them."

1808. It reads, "The buying and selling of men, women, and children, with an intention to enslave them."*

SECTION II.

Of Class Meetings.

This section contains five questions, the changes in which will be noticed in order.

Quest. 1. How may the leaders of classes be rendered more useful?

The answer to this question remains substantially the same as in 1784. (See Quest. 13, p. 29.)

* For this alteration (if indeed it be not a purely typographical error) no authority is found in the journal of the General Conference.

Quest. 2. Can any thing more be done in order to make the class meetings lively and profitable?

The answer to this remains precisely the same as in 1784. (See Quest. 14, p. 29.)

Quest. 3. How shall we prevent improper persons from insinuating themselves into the church?

1784. "*Quest.* 16. How shall we prevent improper persons from insinuating into the society?

"*Ans.* 1. Give tickets to none till they are recommended by a leader, with whom they have met at least two months on trial.

"2. Give notes to none but those who are recommended by one you know, or till they have met three or four times in a class.

"3. Give them the rules the first time they meet."

1789. The probation was extended to "six months."

1836. "Give tickets to none," was changed to, "Let none be received into the church;" and, "Give notes to none," into, "Let none be admitted on trial." It was now made a requisite for admission into the church, that the candidates "have been baptized." For admission on trial, it was now made sufficient to have met "twice or thrice" in a class, instead of "three or four times."

1840. The following was added to the requisites for admission into the church:—

"And shall on examination by the minister in charge, before the church, give satisfactory assurances both of the correctness of their faith, and their willingness to observe and keep the rules of the church. Nevertheless, if a member in good standing in any other orthodox church shall desire to unite with us, such applicant may, by giving satisfactory answers to the usual inquiries, be received at once into full fellowship."

Quest. 4. How shall we be more exact in receiving and excluding members?

1784. "*Quest.* 17. When shall we admit new members?

"*Ans.* In large towns, admit them into the bands at the quarterly love-feast following the quarterly meeting: into the society, on the Sunday following the quarterly meeting. Then also read the names of them that are excluded."

1789. The following was substituted:—

"How shall we be more strict in receiving and excluding members?

"*Ans.* In large societies, we may read the names of those that are received and excluded, once a quarter."

1792. The answer is, "The official minister or preacher shall, at every quarterly meeting, read the names of those that are received and excluded."

1836. The last clause of the answer reads, "those that are received into the church and also those that are excluded therefrom."

Quest. 5. What shall we do with those members of our church who wilfully and repeatedly neglect to meet their class?

The answer to this question remained substantially the same as in 1784, (see Quest. 65, p. 59,) until

1836, when the second answer was changed so as to read, "If they do not amend, let him who has the charge of the circuit or station bring their case before the society or a select number, before whom they shall have been cited to appear; and if they be found guilty of wilful neglect by the decision of a majority of the members before whom their case is brought, let them be laid aside, and let the preacher show that they are excluded for a breach of our rules, and not for immoral conduct."

1864. The section on class-meetings was amended so as to read as follows:—

"*Quest.* 1. How may the leaders of classes be rendered more useful?

"*Ans.* 1. Let each of them be diligently examined concerning his method of meeting a class. Let this be done with all possible exactness, at least once a quarter. In order to this, take sufficient time.

"2. Let each leader carefully inquire how every soul

of his class prospers: not only how each person observes the outward rules, but how he grows in the knowledge and love of God.

"3. Let the leaders converse with those who have the charge of their circuits, frequently and freely.

"*Quest.* 2. Can anything more be done in order to make the class-meetings lively and profitable?

"*Ans.* 1. Change improper leaders.

"2. Let the leaders frequently meet each other's classes.

"3. Let us observe which leaders are the most useful, and let these meet the other classes as often as possible.

"4. See that all the leaders be not only men of sound judgment, but men truly devoted to God.

"5. Let the leaders be directed to such a course of reading and study as shall best qualify them for their work; especially let such books be recommended as will tend to increase their knowledge of the scriptures, and make them familiar with those passages best adapted to Christian influence. Whenever practicable, let the preachers examine the leaders in the studies recommended.

Quest. 3, concerning absence from class, was struck out; and a substitute, covering non-attendance on other means of grace, inserted as quest. 2, sec. 5, chap. i, Part III. (See page 225 of this work.)

Questions 4 and 5, restricting the admission of strangers to class-meetings and love-feasts, were omitted.

SECTION III.

Of the Band Societies.

The rules for the bands were drawn up by Mr. Wesley at the dates prefixed to them severally. But they were not introduced into our Discipline until 1791.* The original rules were as follows:—

* Wesley's Works, vol. v, pp. 192–4.

Rules of the Band Societies, drawn up Dec. 25, 1738.

"The design of our meeting is, to obey that command of God, 'Confess your faults one to another, and pray one for another, that ye may be healed.'

"To this end, we intend,—

"1. To meet once a week, at the least.

"To come punctually at the hour appointed, without some extraordinary reason.

"3. To begin (those of us who are present) exactly at the hour, with singing or prayer.

"4. To speak each of us in order, freely and plainly, the true state of our souls, with the faults we have committed in thought, word, or deed, and the temptations we have felt, since our last meeting.

"5. To end every meeting with prayer, suited to the state of each person present.

"6. To desire some person among us to speak his own state first, and then to ask the rest, in order, as many and as searching questions as may be, concerning their state, sins, and temptations.

"Some of the questions proposed to every one before he is admitted among us may be to this effect:—

"1. Have you the forgiveness of your sins?

"2. Have you peace with God, through our Lord Jesus Christ?

"3. Have you the witness of God's Spirit with your spirit, that you are a child of God?

"4. Is the love of God shed abroad in your heart?

"5. Has no sin, inward or outward, dominion over you?

"6. Do you desire to be told your faults?

"7. Do you desire to be told all your faults, and that plain and home?

"8. Do you desire that every one of us should tell you, from time to time, whatsoever is in his heart concerning you?

"9. Consider! Do you desire we should tell you whatsoever we think, whatsoever we fear, whatsoever we hear, concerning you?

"10. Do you desire that, in doing this we should come as close as possible, that we should cut to the quick, and search your heart to the bottom?

"11. Is it your desire and design to be on this, and all other occasions, entirely open, so as to speak every thing that is in your heart without exception, without disguise, and without reserve?

"Any of the preceding questions may be asked as often as occasion offers; the four following at every meeting:—

"1. What known sins have you committed since our last meeting?

"2. What temptations have you met with?

"3. How were you delivered?

"4. What have you thought, said, or done, of which you doubt whether it be sin or not?

"Directions given to the Band Societies, Dec. 25, 1744.

"You are supposed to have the faith that 'overcometh the world.' To you, therefore, it is not grievous,—

"I. Carefully to abstain from doing evil; in particular,

"1. Neither to buy nor sell any thing at all on the Lord's day.

"2. To taste no spirituous liquor, no dram of any kind, unless prescribed by a physician.

"3. To be at a word both in buying and selling.

"4. To pawn nothing, no, not to save life.*

"5. Not to mention the fault of any behind his back, and to stop those short that do.

"6. To wear no needless ornaments, such as rings, earrings, necklaces, lace, ruffles.

"7. To use no needless self-indulgence, such as taking snuff or tobacco, unless prescribed by a physician.

"II. Zealously to maintain good works; in particular,

"1. To give alms of such things as you possess, and that to the uttermost of your power.

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* In publishing this rule, Mr. Crowther adds the following note:—"There was a fund at that time established to assist the poor, either by loan or donation, which accounts for the rigour of the rule."—*Portraiture of Methodism*, p. 256.

"2. To reprove all that sin in your sight, and that in love and meekness of wisdom.

"3. To be patterns of diligence and frugality, of self-denial, and taking up the cross daily.

"III. Constantly to attend on all the ordinances of God; in particular,—

"1. To be at church and at the Lord's table every week, and at every public meeting of the bands.

"2. To attend the ministry of the word every morning, unless distance, business, or sickness prevent.

"3. To use private prayer every day; and family prayer, if you are at the head of a family.

"4. To read the Scriptures, and meditate therein, at every vacant hour. And,—

"5. To observe, as days of fasting or abstinence, all Fridays in the year."*

1791. The section was introduced, as now, by a definition of a band, namely,

"Two, three, or four true believers, who have full confidence in each other, form a band. Only it is to be observed, that in one of these bands all must be men, or all women; and all married, or all single."

The following was added to the questions at the close of the Rules, namely, "5. Have you nothing you desire to keep secret?" which was omitted in 1792. In Direction I, 6, "earrings" included among the needless ornaments.

Under the "Directions, &c.," I, 4, the rule is simply, "To pawn nothing," omitting the clause, "no, not to save life."

1792. In Question 11, the words, "every thing that is in your heart, without exception," are omitted.

Under the "Directions, &c.," that about "pawning" is omitted. The last under that head reads, "To use no needless self-indulgence," omitting the words "such as taking snuff or tobacco, unless prescribed by a phy-

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* In 1784, some directions were given, "how to encourage meeting in band." (See Quest. 19, p. 36.)

sician." Direction III, 1, was altered to the following:—"To be at church, and at the Lord's table, and at every public meeting of the bands, at every opportunity." Direction III, 2, was omitted; and III, 4, (3) changed to the following:—"Frequently to read the Scriptures, and meditate thereon."

1856. Section iv, all of which relates to "Band Societies," is stricken out.

SECTION IV.

Of the Privileges granted to Serious Persons who are not of our church.

The only material alterations in the Rules on this subject since 1784 (see Ques. 11, 12, p. 29) are the following:

1787. In the answer to the first question, the last two sentences struck out; and in the second, after "twice," was inserted "or thrice."*

1808. The first question reads, "How often shall we permit those who are not of our society to meet in class or society?"

1816. The rule was made to refer only to meeting in class.

SECTION V.

Of Marriage.

The title in 1789 was, "On unlawful Marriages," which was changed for the present in 1804.

Quest. 1. Do we observe any evil which has prevailed in our church with respect to marriage?

There has been no material change in the answer to this question since 1784. (See Question 20, p. 37.) The question assumed its present form in 1796.

Quest. 2. What can be done to discourage this?

The original provisions on the subject may be seen under Question 21, p. 37.

1804. The words, "put a stop to," in the question, were changed to "discourage;" and the punishment for violating the rule was changed from expulsion to "putting back on trial for six months."

* The rule had been thus in 1773. (See p. 10.)

1836. The penalty was done away with, by striking out entirely Answers 2 and 3.

Quest. 3. Ought any woman to marry without the consent of her parents?

The original answer may be found under Question 22, p. 37. The alterations in it have been as follows:—

1789. The last three words, "to marry her," were changed to, "to be married to her."

1800. The words, "if a woman be under the necessity of marrying," were changed to, "if a woman believe it to be her duty to marry."

1792. The following note was added:—

"N. B. By the word 'unawakened,' as used above, we mean one whom we could not in conscience admit into society." To this, in

1796, the following sentence was added:—"We do not prohibit our people from marrying persons who are not of our society, provided such persons have the form, and are seeking the power, of godliness; but if they marry persons who do not come up to this description, we shall be obliged to purge our society of them; and even in a doubtful case the member of our society shall be put back upon trial."

1800. The definition of an "unawakened" person was omitted.

1804. For "but if they marry persons who do not come up to this description, we shall be obliged to purge our society of them," it reads, "but we are determined to discourage their marrying persons who do not come up to this description."

1836. The clause, (1796,) "And even in a doubtful case the member of our society shall be put back upon trial," omitted.

SECTION VI.

Of Dress.

The original provision on this subject[o] may be found under Question 18, p. 36.

[o] The subject is also noticed in the Annual Minutes for 1784. (See above, page 21, Question 11.)

1792. The words, "not even of a married woman," struck out.

1836. The words, "give no tickets," where they first occur, were changed to "receive none into the church;" but they were retained in the last sentence. The word "any," before "encouragement," and the word "large," before "society," were omitted.

1856. Chap. viii, sec. 1, is revised to read thus:—

"*Quest.* Should we insist on the rules concerning dress?

"*Ans.* By all means. This is no time to encourage superfluity in dress. Therefore, let all our people be exhorted to conform to the spirit of the apostolic precept, 'not to adorn themselves with gold, and pearls, and costly array.' 1 Tim. ii, 9."

SECTION VII.

Of bringing to Trial, finding guilty, and reproving, suspending, or excluding disorderly Persons from Society and Church Privileges.

The original draft of this section was prepared by Bishop Asbury in 1788,* and introduced into the Discipline of 1789. It was as follows:—

"On bringing to Trial, finding guilty, reproving, suspending, and excluding disorderly persons from Society and Church Privileges.

"*Quest.* How shall a suspected member be brought to trial?

"*Ans.* Before the society of which he is a member, or a select number of them, in the presence of a bishop, elder, deacon, or preacher, in the following manner:—Let the accused and accuser be brought face to face: if this cannot be done, let the next best evidence be procured. If the accused person be found guilty, and the crime be such as is expressly forbidden by the word of God, sufficient to exclude a person from the kingdom of grace and glory, and to make him a subject of

* See p. 83.

wrath and hell, let him be expelled. If he evade a trial by absenting himself, after sufficient notice given him, and the circumstances of the accusation be strong and presumptive, let him be esteemed as guilty, and accordingly excluded. And without evident marks and fruits of repentance, such offenders shall be solemnly disowned before the church. Witnesses from without shall not be rejected, if a majority believe them to be honest men.

"But in cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, disobedience to the order and Discipline of the church, first, let private reproof be given by a leader or preacher: if there be an acknowledgment of the fault, and proper humiliation, the person may remain on trial. On a second offence, a preacher may take one or two faithful friends. On a third failure, if the transgression be increased or continued, let it be brought before the society, or a select number: if there be no sign of humiliation, and the church is dishonoured, the offender must be cut off. If there be a murmur or complaint that justice is not done, the person shall be allowed an appeal to the quarterly meeting, and have his case reconsidered before a bishop, presiding elder, or deacon, with the preachers, stewards, and leaders who may be present. After such forms of trial and expulsion, such persons as are thus excommunicated shall have no privileges of society and sacrament in our church, without contrition, confession, and proper trial.*

"N. B. From this time forward, no person shall be owned as a member of our church without six months' trial."†

* For a provision on this point in 1781, see p. 17.

† In the same year the following explanation of this section was published in the Minutes:—

"As a very few persons have in some respect mistaken our meaning, in the thirty-second section of our Form of Discipline, on bringing to trial disorderly persons, &c., we think it necessary to explain it.

"When a member of our society is to be tried for any offence, the officiating minister or preacher is to call together all the members, if

1792. The title was changed to its present form. The words, "let him be expelled," changed to "let the minister or preacher who has charge of the circuit expel him." The last sentence but one of the first paragraph, beginning, "And without, &c.," omitted. The last sentence made to read as now, "witnesses from without shall not be rejected."

The latter part of the second paragraph read as follows :—"On a second offence, the preacher or leader may take one or two faithful friends. On a third offence, let the case be brought before the society, or a select number; and if there be no sign of real humiliation, the offender must be cut off.

"If there be a murmur or complaint from any excluded person in any of the above-mentioned instances, that justice has not been done, he shall be allowed an appeal to the next quarterly meeting; and the majority of the ministers, travelling and local preachers, exhorters, stewards, and leaders present shall finally determine the case." The words, "as are thus excommunicated," in the last sentence, are omitted, as also the note.

The following new note was added :—

"N. B. If a member of our church shall be clearly convicted of endeavouring to sow dissensions in any of our societies, by inveighing against either our doctrines or discipline, such person so offending shall be first reproved by the senior minister or preacher of his circuit, and, if he afterward persist in such pernicious practices, he shall be expelled the society."

1800. The word "suspected," in the question, changed to "accused."

In Answer 1, (1789,) after the words "found guilty,"

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the society be small, or a select number if it be large, to take knowledge and give advice, and bear witness to the justice of the whole process; that improper and private expulsions may be prevented for the future."

This note is not found in the reprint of the Minutes, but it is published in Lee's History of the Methodists, p. 143.

the following inserted :—" by the decision of a majority of the members before whom he is brought to trial." The words, " and to make him a subject of wrath and hell," omitted.

The following new provision added :—

" Nevertheless, if in any of the above-mentioned cases the minister or preacher differ in judgment from the majority of the society, or the select number, concerning the innocence or guilt of the accused person, the trial, in such case, may be referred by the minister or preacher to the ensuing quarterly meeting."

1808. The following inserted with reference to those who may appeal to the quarterly conferences (1792) :—" except such as exempt [absent] themselves from trial, after sufficient notice is given them."

1828. The words in the second paragraph, 1789, " the person may remain on trial," changed to " the person may be borne with."*

1848. Immoral members, Part i, ch. viii, sec. 4. This section remains as it was, save that instead of *if the circumstances be strong and presumptive*, it now reads, " If the circumstances of the accusation afford strong presumption of guilt;" and the words " buying, selling, or using intoxicating liquors as a beverage," are added in answer 2. At the close it now reads, " without contrition, confession, and [satisfactory reformation];" it was formerly *proper trial.*

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* In 1796 the following section was introduced on the sale and use of spirituous liquors. It was continued until 1840, when it was struck out, as seeming to sanction the practices for which it made regulations.

" SECTION 10. *Of the Sale and Use of Spirituous Liquors.*

" *Quest.* What directions shall be given concerning the sale and use of spirituous liquors?

" *Ans.* If any member of our society retail or give spirituous liquors, and anything disorderly be transacted under his roof on this account, the preacher who has the oversight of the circuit shall proceed against him as in the case of other immoralities: and the person accused shall be cleared, censured, suspended, or excluded, according to his conduct, as on other charges of immorality."

For the provisions on the subject prior to 1784, see pp. 15, 19.

1856. The authority of the quarterly conference, when a case is referred to it by the minister or preacher, is defined. To ans. 4 is added, "which shall have authority to order a new trial."

The first sentence of ans. 1 to quest. 1 is struck out, and the following inserted in its place:—"Before the society of which he is a member, or a select number of them, in the presence of the preacher in charge, who shall preside in the trial, and cause exact minutes of the evidence and proceedings in the case to be taken."

The latter clause of ans. 5 was struck out, and the following inserted in its place:—"And the preacher in charge shall present exact minutes of the evidence and proceedings of the trial to the quarterly conference, from which minutes the case shall finally be determined."

1860. Ans. 1 to quest. 1 was amended so that none of those who form a part of the appellate court could sit upon the case in the first trial; it was also provided that the committee might be selected from any part of the district. It reads as follows:—"Before the society of which he is a member, or a select number, who shall not be members of the quarterly conference, (and if the preacher judge necessary, the committee may be selected from any charge within the district,) in the presence," etc.

It was also amended by inserting the following:—"In case of trial before a select number, the parties may challenge for cause."

The last clause of ans. 2 to quest. 3 was amended so as to read, "And if they judge that he has behaved dishonestly, or borrowed money without a probability of paying, let him be brought to trial, and if found guilty, expelled."

1864. The following was introduced, (Part III. chap. i, sec. 5,) as a substitute for the whole section on the trial of members:—

"I. *For Immoral Conduct.—Quest.* 1. How shall an accused member be brought to trial?

"*Ans.* Before a committee of not less than five, who shall not be members of the quarterly conference, (and if the preacher judge it necessary, he may select the committee from any part of the district,) in the presence of the preacher in charge, who shall preside in the trial, and cause exact minutes of the evidence and proceedings in the case to be taken. In the selection of the committee, the parties may challenge for cause.

"If the accused person be found guilty by the decision of a majority of the committee, and the crime be such as is expressly forbidden by the word of God, sufficient to exclude a person from the kingdom of grace and glory, let the preacher in charge expel him.

"If the accused person evade a trial, by absenting himself after sufficient notice given him, he may be tried in his absence, and if found guilty he shall be expelled.

"II. *Neglect of the Means of Grace.—Quest.* 2. What shall we do with those members of our church who habitually neglect the means of grace, such as the public worship of God, the Supper of the Lord, family and private prayer, searching the Scriptures, class meetings, and prayer meetings?

"*Ans.* 1. Let the elder, deacon, or one of the preachers visit them whenever it is practicable, and explain to them the consequence if they continue to neglect.

"2. If they do not amend, let him who has the charge of the circuit or station bring their case before the society, or a select number, before whom they shall have been cited to appear; and if they be found guilty of wilful neglect by a decision of a majority of the members before whom their case is brought, let them be excluded.

"III. *Imprudent Conduct.*—But in cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, the buying, selling, or using intoxicating liquors as a beverage, or disobedience to the order and discipline of the church; first,

let private reproof be given by a preacher or leader, and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On a second offense, the preacher or leader may take one or two faithful friends. On a third offense let him be brought to trial, and if found guilty, and there be no sign of real humiliation, he shall be expelled.

"IV. *For Dissension.*—If a member of our church shall be accused of endeavoring to sow dissensions in any of our societies, by inveighing against either our doctrines or discipline, the person so offending shall first be reproved by the preacher in charge, and if he persist in such pernicious practices, he shall be brought to trial, and if found guilty, expelled.

"V. *Disagreement in Business and Non-Payment of Debts.—Quest.* 3. How shall disputes between members of our church, concerning business transactions, be settled?

"*Ans.* 1. On any disagreement between two or more members of our church, concerning business transactions which cannot be settled by the parties, the preacher in charge shall inquire into the circumstances of the case, and shall recommend to the parties a reference, consisting of two arbiters chosen by the plaintiff, and two chosen by the defendant, which four arbiters so chosen shall nominate a fifth; the five arbiters being members of our church.

"If either party refuse to abide their judgment he shall be brought to trial, and if he fail to show sufficient cause for such refusal he shall be expelled.

"2. If any member of our church shall refuse, in cases of debt or other disputes, to refer the matter to arbitration when recommended by the preacher in charge, or shall enter into a lawsuit with another member before these measures are taken, he shall be brought to trial; and if he fail to show that the case is of such a nature as to require and justify a process at law he shall be expelled.

"VI. *Insolvency on the Part of any of our Mem-*

bers.—*Quest.* 4. What shall be done in cases of insolvency?

"*Ans.* 1. The preachers who have the oversight of circuits and stations are required to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies, suffering none to remain in our church on any account who are found guilty of any fraud.

"2. To prevent scandal, when any of our members fail in business, or contract debts which they are not able to pay, let two or three judicious members of the church inspect the accounts, contracts, and circumstances of the case of the supposed delinquent, and, if they judge that he has behaved dishonestly, or borrowed money without a probability of paying, let him be brought to trial, and if found guilty expelled.

"VII. *General Directions.*—1. In all the foregoing cases of trial, witnesses from without shall not be rejected; and the testimony of an absent witness may be taken before the preacher in charge, or a preacher appointed by the presiding elder of the district within which such witness resides; *Provided*, in every case sufficient notice has been given to the adverse party of the time and place of taking such testimony. The accused shall have the right to call to his assistance, as counsel, any member in good and regular standing in the Methodist Episcopal Church.

"2. If in any of the above-mentioned cases the preacher in charge differ in judgment from the majority of the Committee concerning the guilt or innocence of the accused, he may refer the trial to the ensuing quarterly conference, which shall have authority to order a new trial.

"3. After such forms of trial and expulsion, such person shall have no privileges of society or of sacraments in our church without contrition, confession, and satisfactory reformation.

CHAPTER III.

SACRAMENTAL SERVICES, ETC.

As the various Forms used before 1864 underwent very little alteration, and can easily be referred to, it will be sufficient here to show wherein they differed from those recommended by Mr. Wesley, and his from those of the Church of England, of which they were an abridgment; adding the date of the adoption of those now in use.

SECTION I.

The Order for the Administration of the Lord's Supper.

The original order, as recommended by Mr. Wesley, differed from that of the Church of England in the following particulars:—It omitted the rubric requiring communicants to signify their intention previously to the curate, and those requiring the curate to repel improper persons from the table, the first prayer for rulers; the creed, the rubric respecting the publication of notices, the verse in the offertory, taken from Tobit iv, 7; the three exhortations preparatory to communion, that part of the rubric directing the people to kneel while communing, (as well as the note in explanation of the rule,) the third prayer after the communion, all the collects at the close, and the rubrics, at the close (of which the first prescribed how much of the order was to be said when there was no communion, the second and third, when there was to be no communion, the fourth regulated the communicating of priests and deacons in cathedral and collegiate churches and colleges; the fifth prescribed the kind of bread; the sixth, what was to be done with the bread and wine that remained; the seventh, how the bread and wine were to be provided; the eighth, how often parishes should communicate and pay their ecclesiastical dues; the

ninth, what was to be done with the money given at the offertory.)

Throughout, the title "elder" is substituted for "priest," and "the supreme rulers of the United States" for "the king," and "to all the ministers of thy gospel" for "to all bishops and curates."

The "absolution," after the Confession, in the order of the Church of England, is an address by the priest to the people, while, in the Methodist form, it is a prayer to God.

A provision was made, which is not found in the Church of England order, for extempore prayer at the close of the communion.

The order as prepared by Mr. Wesley contains the following portions that were afterward omitted:—

"*The Table at the Communion time, having a fair white Linen Cloth upon it, shall stand where morning and evening prayers are appointed to be said. And the Elder, standing at the Table, shall say the Lord's Prayer, with the Collect following, the People kneeling.*"

Then follows the Lord's Prayer. The Collect is the same that, in the present order, follows the prayer for absolution. After the Collect is inserted the following:—

"*Then shall the Elder, turning to the People, rehearse distinctly all the* TEN COMMANDMENTS: *and the People still kneeling shall, after every Commandment, ask God Mercy for their Transgression thereof for the Time past, and Grace to keep the same for the Time to come, as followeth:*

"*Minister.*

"God spake these words, and said, I am the Lord thy God: hou shalt have none other gods but me.

"*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

"*Minist.* Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate

me, and show mercy unto thousands in them that love me, and keep my commandments.

"*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

"*Minist.* Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

"*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

"*Minist.* Remember that thou keep holy the sabbath day. Six days shalt thou labour, and do all that thou hast to do: but the seventh day is the sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

"*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

"*Minist.* Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

"*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

"*Minist.* Thou shalt do no murder.

"*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

"*Minist.* Thou shalt not commit adultery.

"*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

"*Minist.* Thou shalt not steal.

"*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

"*Minist.* Thou shalt not bear false witness against thy neighbour.

"*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

"*Minist.* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

"*People.* Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

"*Then shall follow this Collect.*

"Almighty and everlasting God, we are taught by thy holy word, that the hearts of the princes of the earth are in thy rule and governance, and that thou dost dispose and turn them as it

seemeth best to thy godly wisdom ; we humbly beseech thee so to dispose and govern the hearts of the supreme rulers of these United States, our governors, that in all their thoughts, words, and works, they may ever seek thy honour and glory, and study to preserve thy people committed to their charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

"*Then shall be said the Collect of the Day. And immediately after the Collect, the Elder shall read the Epistle, saying*, The Epistle [*or*, The Portion of Scripture appointed for the Epistle] is written in the —— Chapter of ——, beginning at the —— Verse. *And the Epistle ended, he shall say*, Here endeth the Epistle. *Then shall be read the Gospel, (the People all standing up,) saying*, The holy Gospel is written in the —— Chapter of ——, beginning at the —— Verse.

"*Then shall follow the Sermon.*"

The offertory contains the following passages of Scripture, which were afterward omitted, namely :— 1 Cor. ix, 7, 11, 13, 14 ; Gal. vi, 6, 7 ; Tobit iv, 8, 9.

After the offertory was the following prayer :—

"Let us pray for the whole state of Christ's church militant here on earth.

"Almighty and ever-living God, who by thy holy apostle hast taught us to make prayers and supplications, and to give thanks for all men ; we humbly beseech thee most mercifully [**to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy divine Majesty ; beseeching thee to inspire continually the universal church with the spirit of truth, unity, and concord ; and grant that all they that do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian kings, princes, and governors ; and especially thy servants the supreme rulers of these United States ; that under them we may be godly and quietly governed : and grant unto all that are put in authority under them, that they may truly and indifferently administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all the ministers of thy gospel, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments. And to all thy people give thy heavenly grace ; and especially to this congregation here present ; that with meek heart and due reverence they may hear and receive thy holy word, truly serv-

* If there be no alms or oblations, then shall the words [*of accepting our alms and oblations*] be left unsaid.

ing thee in holiness and righteousness all the days of their life And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen."

After the prayer for absolution the following was inserted:—

"*Then all standing, the Elder shall say,*

"Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

"Come unto me, all ye that are burdened and heavy-laden, and I will refresh you. Matt. xi, 28.

"So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him, should not perish, but have everlasting life. John iii, 16.

"Hear also what St. Paul saith:

"This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 Tim. i, 15.

"Hear also what St. John saith:

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. 1 John ii, 1, 2.

"*After which the Elder shall proceed, saying,*

"Lift up your hearts.

"*Ans.* We lift them up unto the Lord.

"*Elder.* Let us give thanks unto our Lord God.

"*Ans.* It is meet and right so to do."

Before the passage beginning—"Therefore with angels, &c.," was inserted this rubric:—

"*Here shall follow the proper Preface, according to the Time, if there be any especially appointed; or else immediately shall follow:*

The prefaces were inserted as follows:—

"*Upon Christmas-Day.*

"Because thou didst give Jesus Christ thine only Son to be born as at this time for us, who, by the operation of the Holy

Ghost, was made very man, and that without spot of sin, to make us clean from all sin. Therefore with angels, &c.

" *Upon Easter-Day.*

" But chiefly we are bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with angels, &c

" *Upon Ascension-Day*

" Through thy most dearly beloved Son, Jesus Christ our Lord; who, after his most glorious resurrection, manifestly appeared to all his apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with angels, &c.

" *Upon Whitsunday.*

" Through Jesus Christ our Lord; according to whose most true promise the Holy Ghost came down, as at this time, from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the apostles, to teach them, and to lead them into all truth; giving them both the gift of divers languages, and also boldness, with fervent zeal, constantly to preach the gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with angels, &c.

" *Upon the Feast of Trinity.*

" Who art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, &c."

The forms immediately following the prayer of absolution being said standing, the rubric prefixed to the prayer before that of consecration was as follows :—

" *Then shall the Elder, kneeling down at the Table, say in the Name of all them that shall receive the Communion, this Prayer following; the People also kneeling:*

The original order in the Sunday service has since undergone the following alterations :—

1786. The first rubric, instead of directing that the table should "stand where morning and evening prayers are appointed to be said," directed that it should "stand in some convenient place." In the collect after the commandments, "princes of the earth" was changed to "rulers of the earth," and "supreme" omitted before "rulers of the United States." In the offertory the verses from Tobit iv, 8, 9, were omitted. In the prayer after the offertory, the words "kings, princes, and" before "governors," and "supreme" before "rulers," struck out.

1792. In this year the Forms were first incorporated in the book of Discipline. The order for the communion as prepared by Mr. Wesley was abridged by the omission of all the parts quoted above in small type, and the passages of the offertory from 1 Cor. and Gal.

The following changes were also made. The first collect was transferred so as to follow the prayer for absolution. In the addresses to the communicants, on delivering the elements, the words "body" and "soul" were transposed, and the words "thee" and "thy soul" and "body" were printed in italics, (as they have been ever since,) indicating that if there be more than one communicant, the plural form is to be used;—which is a departure from the original usage.

In the prayer immediately preceding the prayer of consecration, the original words, "that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood," were changed to "that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood."

At the close of the order, the following note was added:—

"N. B. If the elder be straitened for time, he may omit any part of the service except the prayer of consecration."

This order underwent no alteration from 1792 to 1864, when it was superseded by that now found in the Discipline.

SECTION II.

The Ministration of Baptism of Infants.

The order recommended by Mr. Wesley differed from that of the Church of England, in the following particulars. It omits the four introductory rubrics, (the first of which relates to the periods at which baptism should be administered; the second, to godfathers and godmothers; the third, to the preparatory arrangements for baptism; and the fourth, to ascertaining whether the child has been baptized before.) It also omits the exhortation after the Gospel, all the addresses to the godfathers and godmothers, and the two concluding notes, (the first of which declares that baptized children, dying before they commit actual sin, are undoubtedly saved, and the second relates to the use of the sign of the cross in baptism.)

The whole service for "the ministration of baptism of children in private houses" is omitted.

In regard to the mode of baptizing, the English rubric directed—"(if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily,"—"But, if they certify that the child is weak, it shall suffice to pour water upon it." The Sunday service directed, "He shall dip it in the water, or spinkle it therewith." The English form declared of the child, after baptism—"this child is regenerate,"—"it hath pleased thee to regenerate this infant with thy Holy Spirit." These expressions, with the corresponding ones in the baptism of adults, were omitted.

The following parts of the original order have been subsequently omitted.

This prayer was to be said before reading the Gospel:—

"Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; we call upon thee for *this infant;* that *he*, coming to thy holy baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*,

O Lord, as thou hast promised by thy well-beloved Son, saying, ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*"

And immediately after the Gospel, the following —

"Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this infant;* that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*"

After baptizing the child, the minister was to say :—

"We receive this child into the congregation of Christ's flock, and do* sign *him* with the sign of the cross; in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. *Amen*

* Here the priest shall make a cross upon the child's forehead.

"*Then shall the Minister say,*

"Seeing now, dearly beloved brethren, that *this child is* grafted into the body of Christ's church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of *his life* according to this beginning."

And at the close of the service, this prayer :—

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to receive *this infant* for thine own *child* by adoption, and to incorporate *him* into thy holy church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy church, *he* may be *an inheritor* of thine everlasting kingdom, through Christ our Lord. *Amen.*"

The changes in the original order have been as follows.

1786. The first three forms quoted above in small type were omitted. In the first prayer, the words, "didst sanctify water to the mystical washing away of sin," were altered to "didst sanctify water for this holy sacrament." And in the prayer immediately before baptizing, the clause in the original—"sanctify this water to the mystical washing away of sin" was left out. The rubric of 1784 directed, as to the mode of baptizing, "he shall dip it in the water or sprinkle it therewith." That of 1786 directed—"he shall dip it in the water or pour water upon it, or sprinkle it therewith." At the close was now added a new rubric, namely, "The minister, if he see it expedient, may conclude with a prayer extempore."

1792. The following rubric was inserted at the beginning:—"The minister coming to the font shall use the following or some other exhortation suitable to this sacred office." The rubric respecting the mode of baptizing now read—"he shall sprinkle or pour water upon it, or if desired, immerse it in water." The Gospel was transposed so as immediately to precede the baptizing; and in the prayer before the Gospel, the words "sanctify this water for this holy sacrament" were inserted in place of "sanctify this water to the mystical washing away of sin," which had been left out altogether in 1786. The last two of the forms quoted above in small type were now omitted.

1852. The words, *or some other exhortation suitable to this sacred office*, were omitted in sec. 2; and the following in sec. 3: *the minister shall use the following, or some other exhortation suitable to his holy office.*

Ministration of Baptism to such as are of Riper Years.

The order of the Church of England contains the following parts, which are not in that recommended by Mr. Wesley, namely:—Three introductory rubrics respecting the preparations for baptism, and inquiring whether the person has been baptized before; an address connected with the use of the sign of the cross,

corresponding with that in the case of infants, (see p. 236;) an exhortation to the godfathers and godmothers, and one to the new baptized persons; and two concluding rubrics, one respecting confirmation and the other respecting the baptism of those who have passed infancy but have not arrived at years of discretion.

The order prepared by Mr. Wesley contained the following parts, which are omitted in later editions, namely:

The first prayer was:—

"Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water, to the mystical washing away of sin; we beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the Holy Ghost; that *they* being delivered from thy wrath, may be received into the ark of Christ's church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*"

After baptizing, the minister was to say,—

"Seeing now, dearly beloved brethren, that *these persons are* grafted into the body of Christ's church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning."

And at the close of the service this prayer,—

"We yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons;* that being born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, through the same Lord Jesus Christ thy Son; who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*"

The alterations in this order have been as follows:—

1786. The prayer which now immediately precedes the Gospel was omitted.

There was now prefixed to the prayers this rubric: "Then shall the minister use as many of the following prayers as the time will permit." And immediately before the ceremony of baptizing was inserted this rubric, "The congregation may here sing a hymn suitable to the occasion." In the first prayer, the words, "didst sanctify the element of water to the mystical washing away of sin," are changed to "didst sanctify the element of water for this holy sacrament." In the creed, "that he went down into hell," omitted. In the prayer just before baptizing, the words, "sanctify this water to the mystical washing away of sin," are left out.

The rubric of 1784, respecting the mode of baptizing, was, "shall dip him in the water, or pour water upon him." That of 1786 was, "shall dip him in the water, or pour water upon him, or sprinkle him therewith."

1792. The following rubric was prefixed to the service: "The minister shall use the following, or some other exhortation, suitable to this holy office." The forms quoted above, in small type, were left out; and the prayer which now precedes the Gospel, and which was left out in 1786, was restored and placed in its present position. It originally followed the Gospel. The rubric respecting the mode of baptizing now read, "shall sprinkle or pour water upon him, (or if he shall desire it, shall immerse him in water.") The following rubric was added at the close: "Then let the minister conclude with extemporary prayer."

1836. A note, added to the creed, defined "holy catholic church" to be "the church of God in general."

No other alteration was made till, in 1864, the present baptismal services superseded both the above. They are not quoted at length, because both services are easily obtainable.

SECTION III.

The Form of Solemnization of Matrimony.

The form recommended by Mr. Wesley omits the following portions of that of the Church of England, namely, the rubric directing what is to be done in case an impediment be alleged; the ceremony of giving the woman to the man, and of putting on the ring, as also all allusion to it in other parts of the service; the psalms after the blessing; the address on the duties of husbands and wives, and the rubric at the close about the new married persons receiving the holy communion.

The original form contains the following portions, which were subsequently omitted, namely, in the introductory address, after the word "unadvisedly," it reads,

"Lightly or wantonly to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding," &c.

And after the words, "fear of God," was the following passage:—

"Duly considering the causes for which matrimony was ordained.

"First. It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name.

"Secondly. It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body.

"Thirdly. It was ordained for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity."

The following was to be said before the Lord's prayer:—

"*Then shall the minister say*, Lord, have mercy upon us.
"*Ans.* Christ, have mercy upon us.
"*Minister.* Lord, have mercy upon us.

And the following after it:—

"*Minister.* O Lord, save thy servant and thy handmaid.
"*Answer.* And let them put their trust in thee.
"*Minister.* O Lord, send them help from thy holy place.

"*Answer.* And evermore defend them.
"*Minister.* Be unto them a tower of strength.
"*Answer.* From the face of their enemy.
"*Minister.* O Lord, hear our prayer.
"*Answer.* And let our cry come unto thee."

The following was included among the closing prayers :—

"*This Prayer next following shall be omitted, where the Woman is past child-bearing.*

"O merciful Lord and heavenly Father, by whose gracious gift mankind is increased ; we beseech thee assist with thy blessing these two persons, that they may both be fruitful in the procreation of children, and also live together so long in godly love and honesty, that they may see their children Christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*"

The only alterations in this form have been the following :—

1786. The following qualifying clause was inserted in the rubric, requiring the publication of the banns :—"(unless a license be procured from the proper authority.)"

1792. The preceding clause was changed to the following :—"(unless they be otherwise qualified according to law.)"

In the introductory address the original had these words, "in the face of this congregation." They were now changed to, "in the presence of these witnesses." The passages in the original form, quoted above in small type, were now left out.

There were no further alterations till the present form was adopted, in 1864

"*The Communion of the Sick.*"

The next form in the Sunday service was, "The Communion of the Sick." It was the same with that of the Church of England, omitting only the first and the three last rubrics. It was as follows :—

"*The Collect.*

"Almighty, ever-living God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom

thou dost receive ; we beseech thee to have mercy upon this thy servant visited with thine hand ; and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, if it be thy gracious will ; and that whenever *his* soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

"*The Epistle.* Heb. xii, 5, 6.

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him : for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

"*The Gospel.* John v, 24.

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.

"*After which, the elder shall proceed according to the form before prescribed for the holy communion, beginning at these words* [Ye that do truly, &c.]

"*At the time of the distribution of the holy sacrament, the elder shall first receive the communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*"

1792. This form was left out altogether

SECTION IV.

The Order of the Burial of the Dead.

The order in the Sunday service omits the following portions found in that of the Church of England, namely,—the first rubric, forbidding the office "to be used for any that die unbaptized, or excommunicate, or have laid violent hands on themselves ;" one of the Psalms, (thirty-ninth ;) the words to be spoken while the earth is cast upon the body ; and the prayer following the Lord's Prayer.

It contains the following parts, which were omitted in 1792, namely, the Psalm (nineteenth) and the Lesson, (1 Cor. xi, 20, to end.)

1792. This note was prefixed :—"N. B. The following or some other solemn service shall be used."

1848. The foregoing note was expunged.

1864. The present order substituted.

CHAPTER IV.

THE FORM AND MANNER OF MAKING AND ORDAINING BISHOPS, ELDERS, AND DEACONS.

The title in the form of the Church of England is, —"The Form and Manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons." In the Sunday service it was,—"The Form and Manner of making and ordaining of Superintendents, Elders, and Deacons;" and throughout, "superintendents" was used for "bishops," and "elders" for "priests." In the ordering of deacons and priests, the English rubric directed the bishop to surcease ordaining, "if any great crime or impediment" was objected; the Sunday service, "if any crime or impediment."

SECTION I.

The Form and Manner of making of Deacons.

The form recommended by Mr. Wesley omitted the following portions of that of the Church of England, namely,—the preface, the address of the bishop to the archdeacon, and the reply; the passage from Acts vi, 2–7; the oath of the king's supremacy; and the closing rubric, respecting the qualifications for the priesthood.

The English form directs the bishop to deliver to the ordained deacon "the New Testament;" the Sunday service, "the Holy Bible."

1786. The rubric in this edition directs the superintendent, in saying the litany, to insert a petition for the candidates, when he prays for the ministers of the gospel; and to omit the last prayer and the blessing. This was to be done also in ordaining elders and superintendents.

1792. The rubric, with reference to saying the litany and the service for the communion, was omitted

in all the forms. In the first question proposed to the candidate, the words "this office and ministration" changed to "the office of the ministry." The following question and answer were also omitted :—

"*The Superintendent.*

"Do you think that you are truly called, according to the will of our Lord Jesus Christ, to the ministry of the church?

"*Ans.* I think so."

In the third question, the words "or expound" inserted after "read."

There were no changes from 1792 to 1864, when the foregoing was superseded by the form now in use.

SECTION II.

The Form and Manner of ordaining Elders.

The form recommended by Mr. Wesley omitted the following portions of the form of the Church of England, namely,—the address of the archdeacon to the bishop, and his reply; one of the Gospels; (Matt. ix, 36;) the oath of the king's supremacy; the second form,—"Come, Holy Ghost, eternal God," &c.; and the Nicene Creed.

1792. The original address to the congregation began,—"Good people;" it now began,—"Brethren." The original form for the ordination began,—"Receive the Holy Ghost for the office," &c. It was now changed to,—"The Lord pour upon thee the Holy Ghost for the office," &c.; though the original form has been retained in ordaining a bishop. The rubric directing the persons ordained to receive the communion was omitted here, although it has been retained in the ordination of deacons.

There were no changes in this form from 1792 to 1864, when the one now in use was substituted.

SECTION III.

The Form of ordaining a Bishop.

The title in the form of the Church of England is,—"The Form of ordaining or consecrating of an Archbishop or Bishop;" in Mr. Wesley's it is,—"The Form of ordaining of a Superintendent." The latter omits the following portions of the former, namely,—the Epistle, (1 Tim. iii, 1–7;) one of the Gospels, (John xx, 19–23;) the Nicene Creed; the oath of the king's supremacy, and the oath of obedience to the archbishop; the form, "Come, Holy Ghost, eternal God," &c.

1792. The rubric respecting the communion service was omitted.

1808. When the elders presented the elected person for ordination, the original form was,—"We present unto you this godly man to be ordained a bishop." In 1808 "godly" was changed to "holy."

In 1864 all of the above was omitted, and the form now in use substituted.

Besides the above changes, in 1864 forms were introduced for "Receiving Persons into the Church after Probation;" for "Laying a Corner-Stone;" and for the "Dedication of a Church." None of these had any place in the ritual before this date.

PART II.

THE TEMPORAL ECONOMY OF THE METHODIST EPISCOPAL CHURCH.*

SECTION I.

Of the Boundaries of the Annual Conferences.

THE first question of this section originally belonged to Part i, Sec. 3, "Of the General and Yearly Conferences," where the boundaries of the conferences were given in

1796, as follows :—†

"1. The New-England Conference, under the direction of which shall be the affairs of our church in New-England, and in that part of the state of New-York which lies on the east side of Hudson's River: *Provided*, that if the bishops see it necessary, a conference may be held in the province of Maine.

"2. The Philadelphia Conference, for the direction of our concerns in the remainder of the state of New-York, in New-Jersey, in all that part of Pennsylvania which lies on the east side of the Susquehannah River, the state of Delaware, and all the rest of the peninsula.

"3. The Baltimore Conference, for the remainder of Pennsylvania, the remainder of Maryland, and the Northern Neck of Virginia.

"4. The Virginia Conference, for all that part of Virginia which lies on the south side of the Rappahannock River, and for all that part of North Carolina which lies on the north side of Cape Fear River, including also the circuits which are situated on the branches of the Yadkin.

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* The title of Part i, according to the division ordered in 1804, was, "The Doctrines and Discipline of the Methodist Episcopal Church," but in publishing, this has been applied to the whole book.

† For the previous arrangement respecting the conferences, see p. 118.

"5. The South Carolina Conference, for South Carolina, Georgia, and the remainder of North Carolina.

"6. The Western Conference, for the states of Kentucky and Tennessee: *Provided*, that the bishops shall have authority to appoint other yearly conferences in the interval of the General Conference, if a sufficiency of new circuits be anywhere formed for that purpose."

1800. The boundaries were fixed as follows:—

"1. The New-England Conference shall include the district of Maine, and all the circuits eastward and northward from the bounds of the New-York Conference.

"2. The New-York Conference shall include that part of the state of New-York east of the Hudson River, all Connecticut, and those parts of Massachusetts, New-Hampshire, and Vermont, which are included in the New-York and New-London districts.

"3, 4, 5, 6, and 7. Philadelphia, Baltimore, Virginia, South Carolina, and Western Conferences"—as before.

The proviso added as before.

1804. This subject was transferred to Part ii, Sec. 1, as follows:—

"1. The New-England Conference shall include the district of Maine, and the Boston, New-London, and Vermont districts.

"2. The New-York Conference comprehending the New-York, Pittsfield, Albany, and Upper Canada districts.

"3. The Philadelphia Conference"—as before, only insert, after "Susquehannah River," "except what belongs to the Susquehannah district."

"4. The Baltimore Conference"—as before, except the addition of "the Green Briar district."

"5. The Virginia Conference"—as before, except, after "Rappahannock River" insert, "east of the Blue Ridge," after "Cape Fear River" insert, "except Wilmington."

"6. The South Carolina Conference"—as before

"7. The Western Conference shall include the states of Tennessee, Kentucky, and Ohio, and that part of Virginia which lies west of the great river Kenhawa, with the Illinois and the Natchez."

The proviso added as before.

1808. The description of the boundaries was the same, with the following exceptions:—

In the New-York Conference, "Cayuga" is named as one of the districts.

The Susquehannah district is included in the Philadelphia Conference.

In the Baltimore Conference, "Carlisle district" is named.

The proviso added as before.

1812. The boundaries were altered as follows:—

"1. The Ohio Conference shall include Ohio, Muskingum, Miami, Kentucky, and Salt River districts.

"2. The Tennessee Conference shall include Holston, Nashville, Cumberland, Wabash, Illinois, and Mississippi districts.

"3. The South Carolina Conference shall include Georgia, South Carolina, and that part of North Carolina not included in the Virginia and Tennessee Conferences.

"4. The Virginia Conference shall include the circuits situated on the branches of the Yadkin, and that part of North Carolina on the north side of Cape Fear River, (except Wilmington,) and that part of Virginia on the south side of the Rappahannock, and east of the Blue Ridge.

"5. The Baltimore Conference shall include the remaining part of Virginia not included in the Tennessee and Virginia Conferences, the Western Shore of Maryland, and that part of Pennsylvania east of the Ohio River, and west of the Susquehannah, not included in the Genesee Conference.

"6. The Philadelphia Conference shall include the whole of the peninsula between the Chesapeake and Delaware Bays, and all that part of Pennsylvania lying

between the Delaware and Susquehannah Rivers, (except what is included in the Genesee Conference,) and all the state of New-Jersey, with Staten Island.

"7. The New-York Conference shall include all the state of New-York not included in the Genesee and Philadelphia Conferences, that part of Connecticut and Massachusetts west of the Connecticut River, and that part of Vermont lying west of the Green Mountain.

"8. The New-England Conference shall include the remaining part of Vermont, and all the New-England states east of Connecticut River.

"9. The Genesee Conference shall include the bounds of the Susquehannah, Cayuga, and Upper and Lower Canada districts. *Provided*, nevertheless, the bishops have authority, in the interval of the General Conference, to appoint another annual conference down the Mississippi, if they judge it necessary. *Provided*, also, that they have authority to appoint another annual conference, in the interval of the General Conference, if a sufficient number of new circuits be anywhere formed; but no district or circuit shall be added to such new conference, without the consent of the old conference to which it belongs."

1816. The Ohio Conference—as before, except that part of Scioto district is substituted for Salt River.

"2. The Missouri Conference shall be bounded by the Ohio Conference on the north, by the Ohio and Mississippi Rivers on the east, and by the Arkansas River on the south.

"3. The Tennessee Conference"—as before, except that "Wabash, Illinois, and Mississippi districts" are struck out, and "Salt River and Green River" inserted.

"4. The Mississippi Conference shall include all the state of Louisiana south of the Arkansas, and all the Mississippi Territory south of Tennessee River.

"5. The South Carolina Conference"—as before.

"6. The Virginia Conference"—as before, with the addition of these words at the end, "except Fredericksburg."

"7. The Baltimore Conference"—as before.

"8. The Philadelphia Conference"—as before, with the addition of these words, "And so much of the state of New-York as now is, or at any time may be, attached to the Bergen and Hamburg districts."

"9. The New-York Conference"—as before, with the addition of these words, "With that part of Lower Canada between Lake Champlain and Magog."

"10. The New-England Conference"—as before, with the addition of the following words, "And that part of Lower Canada east of Lake Magog."

"11. The Genesee Conference"—as before, except that "Oneida, Genesee, and Chenango" districts are substituted for "Cayuga."

The first proviso is struck out, and the other reads, "*Provided*, that the bishops shall have authority to appoint other annual conferences, in the interval of the General Conference, if the number of circuits should increase so as, in their judgment, to require it."

1820. "1. The Ohio Conference shall commence at the town of Madison, on the Ohio River, state of Indiana, thence, running due north to the nearest point on Lake Michigan, shall include the whole of the Michigan Territory. Thence running down Lake Erie to the town of Erie, thence to Waterford, on French Creek, thence down French Creek to the Alleghany River, thence down the Alleghany and Ohio Rivers to the place of beginning.

"2. The Missouri Conference shall include that part of the state of Indiana not included in the Ohio Conference, the states of Illinois and Missouri, and the Territory of Arkansas.

"3. The Kentucky Conference shall include the Kentucky, Salt River, Green River, and Cumberland districts, and that part of the state of Virginia included in the Green Briar and Munroe circuits, heretofore belonging to the Baltimore Conference, and the little Kenhawa and Middle Island circuits, heretofore belonging to the Ohio Conference.

"4. The Tennessee Conference shall include the Nashville, French Broad, and Holston districts, together with the New River circuit, heretofore belonging to the Baltimore Conference, and that part of Tennessee district north of Tennessee River.

"5. The Mississippi Conference shall include the states of Mississippi and Louisiana, and all that part of the state of Alabama south of Tennessee River.

"6. The South Carolina Conference"—as before.

"7. The Virginia Conference"—as before.

"8. The Baltimore Conference shall include the remaining part of Virginia, not included in the Virginia, Philadelphia, Kentucky, and Tennessee Conferences, the Western Shore of Maryland, and that part of Pennsylvania east of the Ohio River, and west of the Susquehannah, together with the Bald Eagle, Lycoming, Northumberland, and Shamokin circuits, heretofore belonging to the Genesee Conference.

"9. The Philadelphia Conference"—as before, except that "Baltimore and" is inserted before "Genesee."

"10. The New-York Conference"—as before.

"11. The New-England Conference"—as before.

"12. The Genesee Conference shall include the Oneida, Genesee, Chenango, Seneca, and Upper and Lower Canada districts, the Chautauque and Lake circuits, heretofore belonging to the Ohio Conference, and that part of Susquehannah district not included in the Baltimore Conference."

The following provisos were added to the previous one:—

"*Provided*, 2d, that the bishops be, and are hereby authorized, by and with the advice and consent of the New-England Conference, to form a new conference in the eastern part of the New-England Conference, in the interval between this and the next General Conference, if they shall judge it to be expedient.

"*Provided*, 3d, that the episcopacy, by and with the advice and consent of the Genesee Conference, if they judge it expedient, previous to the sitting of the

next General Conference, shall have authority to establish a conference in Canada."

1824. "1. The Maine Conference shall include all the state of Maine, and that part of the state of New-Hampshire lying east of the White Hills, and north of the waters of the Ossipie Lake.

"2. The New-England Conference shall include the remaining part of the state of New-Hampshire, that part of Vermont lying east of the Green Mountains, those parts of the states of Massachusetts and Connecticut lying east of Connecticut River, and all the state of Rhode Island.

"3. The New-York Conference"—as before, except the omission of these words, "And that part of Lower Canada between Lakes Champlain and Magog."

"4. The Genesee Conference shall include the Oneida, Black River, Chenango, Susquehannah, Ontario, Genesee, and Erie districts, and Sharon circuit, from New-York, except that part of Erie district south west of Cattaraugus Creek.

"5. The Canada Conference shall include all the upper province of Canada.

"6. The Pittsburgh Conference shall commence at the mouth of Cattaraugus Creek, on Lake Erie, thence to Olean Point, on Alleghany River, thence eastward to the top of the Alleghany Mountains, thence along the said mountains southward to the head of Tygert's Valley, thence to the Ohio River, so as to include the Middle Island and Little Kenhawa circuits, thence up said river to the mouth of Little Muskingum, thence to the mouth of White Woman, so as to include Monroe, Barnesville, and Duck Creek circuits, thence north-eastward between the waters of Tuscarawas and Mohicken to Lake Erie, near the mouth of Kuyahauga, so as to include Tuscarawas and Canton circuits, thence down the lake to the mouth of Cattaraugus.

"7. The Ohio Conference shall include the remaining part of the state of Ohio, the territory of Michigan, and the Kenhawa.

"8. The Illinois Conference shall include the states of Indiana and Illinois.

"9. The Missouri Conference shall include the state of Missouri and Arkansas Territory.

"10. The Kentucky Conference shall include the state of Kentucky, and that part of the state of Tennessee lying north of the Cumberland River.

"11. The Tennessee Conference shall include all that part of the state of Tennessee lying south of Cumberland River, and west of the Cumberland Mountains, and that part of the state of Alabama lying north of the mountains which divide the waters of Mobile Bay from the Tennessee River.

"12. The Holston Conference shall include the remaining part of the state of Tennessee lying east of the Cumberland Mountains, and that part of Virginia and North Carolina embraced in the Holston district, and the Black Mountain and French Broad circuits, formerly belonging to the South Carolina Conference.

"13. The Mississippi Conference shall include the states of Mississippi and Louisiana, that part of Alabama not included in Tennessee Conference, and all West Florida.

"14. The South Carolina Conference shall include all South Carolina, Georgia, East Florida, and that part of North Carolina not included in the Virginia and Holston Conferences.

"15. The Virginia Conference"—as before.

"16. The Baltimore Conference shall include the remaining part of Virginia not included in the Virginia, Holston, Ohio, Pittsburgh, and Philadelphia Conferences, the Western Shore of Maryland, and that part of Pennsylvania lying east of the Alleghany Mountains, and west of Susquehannah River, including Northumberland district.

"17. The Philadelphia Conference"—as before.

The provisos now read as follows:—

"*Provided*, that the bishops be, and they are hereby authorized, with the advice and consent of the South

Carolina and Mississippi Conferences, to form a new conference of such sections of country as may be included in those conferences.

"*Provided*, also, that the bishops shall have authority to appoint other annual conferences, if the number of circuits should so increase as, in their judgment, to require it."

1828. The boundaries remained the same as in 1824, with the following exceptions :—

"10. The Kentucky Conference shall include the state of Kentucky, except so much of said state as lies west of the Tennessee River.

"11. The Tennessee Conference shall include all that part of the state of Tennessee lying west of the Cumberland Mountains, and that part of the state of Kentucky lying west of the Tennessee River, and that part of the state of Alabama"—&c., as before.

"15. Virginia Conference," Port Royal is mentioned, with Fredericksburg, as not included.

The following proviso was substituted for those of 1824 :—

"*Provided*, that the bishops or bishop attending the following conferences, with the advice and consent of the said conferences respectively, be, and hereby are authorized to form new conferences, as follows, namely :—

"From the South Carolina Conference, of any section of country included in said conference : from the Mississippi Conference, of any section of country included in said conference : or, on the joint recommendation of the South Carolina and Mississippi Conferences, to form one new conference, from any section of country within the bounds of the said conferences : also, at the joint request of the New-York and New-England Conferences, to form a new conference within the bounds of said conferences : and, with the advice and consent of the Genesee Conference, to form a new conference in any section of country now within the bounds of said conference."

1832. The boundaries were fixed as follows:—

"1. The New-York Conference shall include the New-York, New-Haven, Rhinebeck, and Hudson River districts, Hudson station, and Ghent and Lee circuits.

"2. The New-England Conference shall include all the state of Massachusetts lying east of the Green Mountains not included in the New-Hampshire Conference, and that part of Connecticut lying east of Connecticut River, and all the state of Rhode Island.

"3. Maine Conference"—as before.

"4. New-Hampshire Conference shall include all the state of New-Hampshire not included in the Maine Conference, that part of the state of Vermont east of the Green Mountains, and that part of the state of Massachusetts north-east of the Merrimack River.

"5. Troy Conference shall include the Saratoga, Middlebury, and Plattsburg districts, and that part of Troy district not included in the New-York Conference.

"6. Oneida Conference shall include that part of the state of New-York east of Cayuga Lake not included in the New-York and Troy Conferences, and the Susquehannah district in the state of Pennsylvania.

"7. Genesee Conference shall include that part of the state of New-York west of Cayuga Lake not included in the Pittsburg, and the Tioga, Loyalsock and Wellsborough circuits, in the state of Pennsylvania.

"8. Pittsburg Conference"—as before, with the following exceptions, namely:—

For "the Middle Island and Little Kenhawa circuits," read "Middleburn circuit." For "Monroe, Barnesville, and Duck Creek circuits," read "Woodfield, Summerfield, and Freeport circuits." For "Tuscarawas," read "Leesburg."

"9. Ohio Conference shall include the remainder of the state of Ohio, except Elizabethtown, that part of Virginia contained in the Kenhawa district, and the Territory of Michigan, except St. Joseph's and Kalamazoo missions.

"10. Indiana Conference shall include the state of Indiana, (except so much as is included in the Illinois Conference,) Elizabethtown, in the state of Ohio, and the St. Joseph's and Kalamazoo missions in Michigan Territory.

"11. Illinois Conference shall include the state of Illinois, the Paris and Eugene circuits, in the state of Indiana, and the North Western Territory.

"12. Missouri Conference shall include the state of Missouri, the Missouri and Arkansas Territories.

"13. Kentucky Conference"—as before.

"14. Tennessee Conference shall include West Tennessee, and that part of Kentucky lying west of Tennessee River, and North Alabama.

"15. Holston Conference shall include East Tennessee, and that part of the state of Georgia lying north of the Blue Ridge, and also what is now embraced in the Tugulo and Pickens circuits, and those parts of South Carolina, North Carolina, and Virginia included in the Ashville and Abingdon districts.

"16. Mississippi Conference shall include the state of Louisiana, and that part of Mississippi lying west of the dividing ridge between Pearl and Leaf Rivers, and thence with the said ridge between Mississippi and Tombeckbee to the Tennessee line.

"17. Alabama Conference shall include South Alabama, that part of Mississippi not included in Mississippi Conference, and West Florida.

"18. Georgia Conference shall include the state of Georgia, (except what is embraced in the Holston Conference,) East and Middle Florida.

"19. South Carolina Conference shall include the state of South Carolina, (except so much as is included in the Tugulo, Greenville, and Pickens circuits,) and that part of North Carolina not included in the Virginia and Holston Conferences.

"20. Virginia Conference"—as before.

"21. Baltimore Conference"—as before, except that after the words "Western Shore of Maryland," is added,

"except a small portion included in the Pittsburgh Conference."

"22. Philadelphia Conference"—as before, except for "Genesee," read "Oneida," and for "Bergen," read "Haverstraw."

The usual proviso is omitted from this time forward

1836. The boundaries were fixed as follows.—

"1. The New-York Conference shall embrace all that territory now included in the New-York, White-Plains, New-Haven, Poughkeepsie, Rhinebeck, Delaware, and Newburgh districts."

"2, 3, 4, New-England, Maine, and New-Hampshire Conferences"—as before.

"5. Troy Conference shall include the Albany, Middlebury, Plattsburgh, and Troy districts.

"6. Black River Conference shall include that part of the state of New-York west of the Troy Conference, not included in the Genesee Conference as far south as the Erie Canal, and all the societies on the immediate banks of said canal except Utica.

"7. Oneida Conference"—as before, except the insertion of "Black River" after "Troy."

"8. Genesee Conference"—as before, except that 'Pittsburgh" is changed to "Erie." "Tioga" is struck out, and "Sugar Creek" and "Smethport" inserted.

"9. Erie Conference shall be bounded on the north by Lake Erie, on the east by a line commencing at the mouth of Cattaraugus Creek, thence to the Alleghany River at the mouth of Tunanquant Creek, thence up said creek eastward to the ridge dividing between the waters of Clarion and Sinnamahoning Creeks, thence east to the head of Mahoning Creek, thence down said creek to the Alleghany River, thence across said river in a north-westerly direction to the western reserve line, including the north part of Butler and New-Castle circuits, thence west to the Ohio Canal, thence along said canal to Lake Erie, including Ohio city.

"10. Pittsburgh Conference shall be bounded on the north by the Erie Conference, on the east by the

Alleghany Mountains, on the south by a line stretching from the head of Tygert's Valley to the Ohio River at the mouth of the Little Muskingum, embracing Middleburn circuit and Hughes' River mission, thence to the Muskingum River, embracing Woodfield and M'Connelsville circuits, thence on the west to the mouth of White Woman Creek, embracing Summerfield and Freeport circuits, thence north-east to the Ohio Canal, embracing Dover circuit, and thence to the line of Erie Conference.

"11. Michigan Conference shall embrace all that part of the state of Ohio not included in the Pittsburg, Erie, Ohio, and Indiana Conferences, and all the Territory of Michigan, except so much as is included in the Laporte district, Indiana Conference.

"12. Ohio Conference shall commence at the mouth of the Great Miami River, thence running north with the state line, as far as the north line of Darke county, excluding Elizabethtown, thence eastwardly, so as to include Lebanon, Urbana, Columbus, and Zanesville districts; thence down the Muskingum River so as to include Marietta circuit, and Kenhawa district in Virginia, thence down the Ohio River to the place of beginning.

"13. Indiana Conference shall include the state of Indiana, except so much as is included in the Illinois Conference, Elizabethtown in the state of Ohio, and that part of Michigan Territory now included in the Laporte district.

"14. Illinois Conference shall include the state of Illinois, and that part of Indiana included in the Danville and Eugene circuits, the Wisconsin Territory north of the state west of Lake Michigan, and also that part of said territory west of Mississippi, commonly called the Black Hawk Purchase.

"15. Missouri Conference shall include the state of Missouri, and that part of Missouri Territory which lies north of the Cherokee line.

"16. Arkansas Conference shall include the Arkan-

sas Territory, that part of Missouri Territory lying south of the Cherokee line; also so much of the state of Louisiana as is now included in the Louisiana district."

"17, 18. Kentucky and Tennessee Conferences"—as before.

"19. Holston Conference"—as before, except for "lying north of the Blue Ridge," read, "now embraced in the Newtown district." "North Carolina" is struck out.

"20. Mississippi Conference shall include all the state of Mississippi, except what is embraced in the range of counties on the east boundary of the state, namely, Jackson, Greene, Wayne, Clarke, Lauderdale, Kemper, Noxaber, Lownds, and Munroe, and that part of the state of Louisiana not included in the Arkansas Conference."

"21, 22. Alabama and Georgia Conferences"—as before.

"23. South Carolina Conference"—as before, except for last clause read, "that part of North Carolina now included in the Wilmington and Lincolnton districts."

"24. North Carolina Conference shall be bounded on the east by the Atlantic Ocean, on the north by Albemarle Sound, Roanoke and Staunton Rivers, on the west by the top of the Blue Ridge, including the counties of Wilks and Iredell, on the south by the south lines of Iredell, Rowan, Davidson, Randolph, and Chatham, thence by Cape Fear River, except those appointments now included in the Wilmington and Lincolnton districts.

"25. Virginia Conference shall be bounded on the east by Chesapeake Bay and the Atlantic Ocean, on the south by Albemarle Sound, Roanoke and Staunton Rivers, on the west by the Blue Ridge, on the north by the Rappahannock River, except Fredericksburg and Port Royal.

"26. Baltimore Conference"—as before.

"27. Philadelphia Conference"—as before, except

that all after "conferences" is struck out, and "New Jersey" inserted before it.

"28. New-Jersey Conference shall include the whole state of New-Jersey, Staten Island, and so much of the states of New-York and Pennsylvania as is now included in the Asbury district.

"29. There shall be an annual conference on the western coast of Africa, to be denominated The Liberia Mission Annual Conference, possessing all the rights, powers, and privileges of other annual conferences, except that of sending delegates to the General Conference, and of drawing its annual dividend from the avails of the Book Concern and of the Chartered Fund."

1840. The boundaries were fixed as follows:—

"1. The New-York Conference"—as before, except "Hartford" district inserted.

"2. Providence Conference shall include that part of the state of Connecticut lying east of the Connecticut River, all the state of Rhode Island, and that part of the state of Massachusetts lying south-east of a line drawn from the north-east corner of the state of Rhode Island to the mouth of the Neponset River, which line shall so run as to leave the Walpole station within the bounds of the Providence Conference.

"3. New-England Conference shall include all the state of Massachusetts lying east of the Green Mountains not embraced in the New-York, New-Hampshire, and Providence Conferences."

4, 5. Maine and New-Hampshire Conferences—as before.

"6. Troy Conference shall include the Albany, Troy, Poultney, Burlington, and Plattsburg districts.

"7. Black River Conference"—as before, except the addition, at the end, of the words, "and Canistota."

"8. Oneida Conference"—as before.

"9. Genesee Conference shall include that part of the state of New-York lying west of a line running south from Lake Ontario, by way of Cayuga Lake, to

Pennsylvania, not embraced in the Erie Conference, and so much of the north part of the state of Pennsylvania as is included in Seneca Lake, Dansville, and Cattaraugus districts.

"10. Erie Conference"—as before, except "Ohio city" changed to "Cleveland city."

"11. Pittsburg Conference shall be bounded on the north by the Erie Conference, on the east by the Alleghany Mountains, on the south by a line stretching from the head of Tygert's Valley to the Ohio River, so as to embrace Middleburn circuit and Kenhawa mission, thence to the mouth of the Muskingum River, and up said river, exclusive of the towns of Marietta and Zanesville, to the Tuscarawas River, and thence up said river to the line of the Erie Conference.

"12. Ohio Conference shall commence at the mouth of the Great Miami River, running north with the state line to the line of Dark county, excluding Elizabethtown, thence eastwardly along the line of the North Ohio Conference, so as to exclude the circuits of Greenville, Sidney, (except Westville and M'Farlands,) Belfontaine, Allen mission, Richwood, Marion, Delaware, and Roscow, to the Muskingum River, thence down said river so as to include the towns of Zanesville and Marietta, and Kenhawa district, in Virginia, thence down the Ohio River to the place of beginning.

"13. North Ohio Conference shall embrace all that part of the state of Ohio not included in the Ohio, Pittsburg, and Erie Conferences.

"14. Michigan Conference shall include the state of Michigan.

"15. Indiana Conference shall include all the state of Indiana, and Elizabethtown in Ohio.

"16. Rock River Conference shall include that part of the state of Illinois not embraced in the Illinois Conference, and the Wisconsin and Iowa Territories.

"17. Illinois Conference shall include the state of Illinois, except that part north of the following line, namely —Beginning at the mouth of Rock River,

thence up said river to the mouth of Green River, thence up said river to the Winnebago Swamp, thence down the south branch of the Bureau River to the Illinois River, thence up said river to the mouth of the Kankakee, thence up the Kankakee River to the east line of the state of Illinois."

18, 19. Missouri and Kentucky Conferences—as before.

"20. Holston Conference shall include East Tennessee and that part of the states of Georgia, South Carolina, North Carolina, and Virginia, now embraced in the Newtown, Ashville, Wytheville, Abingdon, and Greenville districts.

"21. Tennessee Conference shall include Middle Tennessee and North Alabama.

"22. Memphis Conference shall be bounded on the east by the Tombigbee River, Alabama state line, and Tennessee River, on the north by the Ohio and Mississippi Rivers, west by the Mississippi River, and south by a line running due east from the Mississippi River to the south-west corner of Tallahatchie county, thence due east to the south-eastern corner of Yallabusha county, thence in a straight line to the north-western corner of Oktibaha county, thence due east to the Tombigbee River.

"23. Arkansas Conference shall include the state of Arkansas, that part of Missouri Territory south of the Cherokee line, and so much of Texas as is now embraced in the Red River district.

"24. Texas Conference shall include the republic of Texas, except what is embraced in the Red River district, Arkansas Conference.

"25. Mississippi Conference shall include all that part of the state of Mississippi not embraced in the Alabama and Memphis Conferences, and all the state of Louisiana.

"26. Alabama Conference shall include South Alabama, West Florida, and the counties of Jackson, Greene, Wayne, Clarke, Lauderdale, Kemper, Noxu-

bee, Lowndes, and that part of Monroe east of the Tombigbee River, in the state of Mississippi."

27, 28. Georgia and South Carolina Conferences—as before, the phraseology only being slightly altered.

29, 30, 31, 32. North Carolina, Virginia, Baltimore, and Philadelphia—as before. 33. New-Jersey—as before, except "Asbury district" changed to "Paterson district."

34. Liberia Mission Annual Conference—as before.

1844. The boundaries were fixed as follows:—

1. New-York Conference—as before, except for "White Plains" (district) read "Long Island" (district.)

2, 3, 4, 5. Providence, New-England, Maine—as before; New-Hampshire—as before, except "that part of the state of Vermont east of the Green Mountains," which was erected into a distinct conference.

"6. Vermont Conference shall include the state of Vermont, except that part lying west of the top of the Green Mountains, embraced in the Troy Conference."

"7. Troy Conference shall include Troy, Albany, (including Sharon and Cobleskill circuits, formerly embraced in the Oneida Conference,) Saratoga, Poultney, Burlington, and Plattsburgh districts."

8. Black River Conference—as before, with the addition of "Montezuma and Port Byron," at the end.

9. Oneida Conference—as before, only "Susquehanna district" altered to "Susquehanna and Wyoming districts."

10. Genesee Conference—as before.

11. Erie Conference—as before, with the insertion of "Akron and" before "Cleveland city."

12. Pittsburgh Conference—as before, only "Middleburn circuit and Kanawha mission" changed to "Kanawha circuit."

13. Ohio Conference—as before, striking out "except Westville and M'Farland," and "Allen mission."

14. North Ohio Conference—as before.

15. Michigan Conference includes the state of Michigan, and the Ojibway missions on the waters of Lake Superior, formerly embraced in Rock River Conference.

"16. Indiana Conference shall include that part of the state of Indiana south of the National Road, with Elizabethtown in Ohio, and the western charge in Indianapolis, with all the towns that are immediately on the road to the state line, except Terre Haute.

"17. North Indiana Conference shall include that part of the state of Indiana north of the National Road, the eastern charge in Indianapolis, with all the towns that are immediately on the road to the eastern line of the state, together with Terre Haute in the west.

"18. Rock River Conference shall include that part of the state of Illinois not embraced in the Illinois Conference, and the Wisconsin Territory."

19. Iowa Conference includes all Iowa Territory.

"20. Illinois Conference shall include that part of the state of Illinois south of the following line, namely: beginning at Warsaw on the Mississippi River, and running thence to Augusta, thence to Doddsville, thence to the mouth of Spoon River, thence to Bloomington, thence to Danville, thence to the Indiana state line, embracing Warsaw town, Havanna mission, Bloomington station, and Danville circuit."

21. Missouri Conference includes the state of Missouri.

"22. Indian Mission Conference shall be bounded as follows, namely: on the north by the Missouri River, east by the states of Missouri and Arkansas, south by Red River, and west by the Rocky Mountains."

23. Kentucky Conference—as before.

"24. Holston Conference shall include East Tennessee, that part of the state of North Carolina now embraced in the Ashville and Wytheville districts, and so much of the state of Virginia as is now embraced in the Wytheville district, and the districts lying west of New River.

"25. Tennessee Conference shall include Middle Tennessee, and that part of North Alabama watered by those streams flowing into the Tennessee River."

26. Memphis Conference—as before.

"27. Arkansas Conference shall include the state of Arkansas.

"28. Eastern Texas Conference shall embrace all that part of the Republic of Texas east of a line beginning at the east pass of the Bay of Galveston, thence through said bay to the mouth of Trinity River, thence up said river to the source of the middle fork of the same.

"29. Western Texas Conference shall embrace all that part of the Republic of Texas lying west of the Trinity River, including Galveston Island."

30. Mississippi Conference—as before.

"31. Alabama Conference shall include all that part of the state of Alabama not included in the Tennessee Conference, West Florida, and the counties of Jackson, Greene, Wayne, Clark, Lauderdale, Kemper, Noxubee, Lowndes, and that part of Monroe east of the Tombigbee River, in the state of Mississippi.

"32. Georgia Conference shall include all the state of Georgia, except that part which lies south of a line commencing at Fort Gaines on the Chattahoochee River, running thence in a direct line to Albany, on Flint River, thence along the line of Ocmulgee and Flint River Rail Road to the Ocmulgee River, thence down said river to the Altamaha, thence down the Altamaha to the Atlantic Ocean, and also that part of North Carolina embraced in Murphy circuit, Lafayette district.

"33. Florida Conference shall include all that part of the state of Georgia not included in the Georgia Conference, and East and Middle Florida.

"34. South Carolina Conference shall include the state of South Carolina, and so much of North Carolina as is included in the Lincolnton and Wilmington districts."

35, 36, 37, 38, 39, 40. North Carolina, Virginia, Baltimore, Philadelphia, New-Jersey, and Liberia Mission Annual Conference—all as before.

1848. Boundaries fixed as follows:—

1. New-York Conference now consists of "the territory included in the Poughkeepsie, Rhinebeck, Delaware, and Newburgh Districts, and that part of New-York District lying north and west of the charges of Norwalk, Stamford, Poundridge, Highridge, New-

Canaan, Greenwich, King-street, Port Chester, Rye, New-Rochelle, Eastchester, Westchester, and West Farms, in Westchester county, and the state of Connecticut, and of those charges in the city of New-York lying north and west of a line running through the Third Avenue, Bowery, Chatham-street, and Broadway, to the Battery."

2. New-York East (a new) Conference "consists of the territory now included in the Hartford, New-Haven, and Long Island Districts, and that part of the New-York District not included in the New-York Conference."

3, (formerly 2.) Providence Conference remains unaltered.

4, (formerly 3.) New-England Conference is altered only by the omission of the word *New-York*.

5, (formerly 4.) Maine Conference is now made to include that "part of the state of Maine lying west of the Kennebeck River, from the mouth to the Great Bend below Skowhegan, and of a line running from thence north to the state line, (including Skowhegan and Augusta stations, in Maine Conference,) and that part of New-Hampshire lying east of the White Hills, and north of the waters of the Ossipee Lake."

6. East Maine (new) Conference includes "that part of the state of Maine not included in the Maine Conference."

7, (formerly 5.) New-Hampshire Conference is unaltered.

8, (formerly 6.) Vermont Conference unchanged.

9, (formerly 7.) Troy Conference is made to include "the Troy, (embracing Kinderhook circuit,) Albany, Saratoga, Poultney, Burlington, Plattsburgh, and St. Alban's Districts."

10. (formerly 8.) Black River Conference is altered only by the addition of the word "East" before Genesee.

11, (formerly 9.) Oneida Conference is unchanged.

12. East Genesee (new) Conference embraces "all that part of the state of New-York west of the Black

River and Oneida Conferences, and east of the Genesee River, including the whole of the city of Rochester, together with so much of the State of Pennsylvania as is embraced in the Seneca Lake and Wellsborough Districts, and Ulysses circuit."

13, (formerly 10,) Genesee Conference "includes all that part of the State of New-York west of the East Genesee Conference, except so much as is included in the Erie Conference, and also Smethport and Coudersport circuits, in Pennsylvania."

14, (formerly 11,) Erie Conference, bounded as before on the north and east, "thence up said creek to the village of Lodi, leaving said village in the Genesee Conference—thence to the Alleghany River, at the mouth of Tunanquant Creek—thence up said creek eastward to the ridge dividing between the waters of Clarion and Sinnamahoning Creeks—thence east to the head of Mahoning Creek—thence down said creek to the Alleghany River—thence across said river in a northwesterly direction to the Western Reserve line, including the north part of Butler and New-Castle circuits, except Petersburgh—thence west to the Ohio canal—thence along said canal to Lake Erie, including Akron and Cleveland city."

15, (formerly 12,) Pittsburgh Conference is "bounded on the north by the Erie Conference—on the east by a line running along the top of the Alleghany Mountains to the southern line of the State of Pennsylvania—thence west along said line to the south-west corner of said State—thence the nearest way to Fish Creek—thence down said creek to the Ohio River—thence down the Ohio River to the mouth of the Muskingum River—thence up said river, exclusive of the towns of Marietta and Zanesville to the Tuscarawas River—thence up said river, exclusive of the town of Massillon, to the line of the Erie Conference."

16, (formerly 13,) Ohio Conference. Boundaries the same as before, "except Westville and M'Farland;" and instead of the *Kanawha District*, it is made

to "include all that part of Kentucky lying south of the State of Ohio."

17. Western Virginia, (a new Conference,) is made to include "the whole of Western Virginia, and so much of the Western Shore of Maryland as is not included in the Baltimore and Pittsburgh Conferences."

18, (formerly 14,) North Ohio Conference is not altered.

19, (formerly 15,) Michigan Conference as before.

20, (formerly 16,) Indiana Conference is altered only by adding the words, "and that part of Kentucky lying south of the State of Indiana."

21, (formerly 17,) North Indiana Conference. No alteration.

22, (formerly 18,) Rock River Conference. As before.

23. Wisconsin (new) Conference "includes the State of Wisconsin, with that part of Minnesota not in the Michigan Conference, and parts of Hazelgreen and Monroe circuits."

24, (formerly 19,) Iowa Conference is enlarged by the addition of "the Nebraska territory."

25, (formerly 20,) Illinois Conference is altered so as to read after Doddsville, "thence to the Indiana State line, embracing Warsaw town, Havana mission, Bloomington station, and Danville circuit, and all that part of Kentucky not included in the Ohio and Indiana Conferences."

26, (formerly 21,) Missouri Conference, which formerly included only the State of Missouri, is now made to embrace "the States of Missouri and Arkansas, and the territory west and north of these States, extending to the Rocky Mountains, not included in the Iowa Conference."

27, (formerly 37,) Baltimore Conference is now bounded so as to include "all that part of Virginia not embraced in the Ohio, Pittsburgh, and Philadelphia Conferences, and which is bounded by a line commencing at the mouth of the Rappahannock River,

running with said river to the head waters thereof, (including Fredericksburgh,) thence by the Blue Ridge to New River, taking in Floyd circuit, thence by New River to the boundary of the Ohio Conference; the Western Shore of Maryland, except a small portion included in the Pittsburgh Conference, and that part of Pennsylvania lying east of the Alleghany Mountains and west of the Susquehanna River, including Huntingdon and Northumberland Districts."

28, (formerly 38,) Philadelphia, and 29, (formerly 39,) New-Jersey Conferences remain unaltered.

30, (formerly 40,) Liberia Mission Annual Conference as before.

There have been omitted the following:—

22, Indian Mission; 23, Kentucky; 24, Holston; 25, Tennessee; 26, Memphis; 27, Arkansas; 28, Eastern Texas; 29, Western Texas; 30, Mississippi; 31, Alabama; 32, Georgia; 33, Florida; 34, South Carolina; 35, North Carolina; 36, Virginia Conferences.

There is added the following:—

"31. There shall be an annual conference on the Pacific coast, to embrace Oregon, California, and New-Mexico, to be called the OREGON AND CALIFORNIA MISSION CONFERENCE—to be organized as soon as practicable, under the authority and direction of the episcopacy—possessing all the rights, powers, and privileges, of other annual conferences, except that of sending delegates to the General Conference, and of drawing its annual dividend from the avails of the Book Concern and of the Chartered Fund."

1852. 1. The New-York Conference consists of the territory now included in the New-York, Poughkeepsie, Rhinebeck, Delaware, and Newburgh districts.

2. The New-York East Conference consists of the East New-York, the New-Haven, the Hartford, and Long Island districts, including in the city of New-York all those charges lying east of a line running through the Third Avenue, Bowery, Chatham-street, and Broadway

3. The Providence Conference as before, except the addition of "Millville and Blackstone Stations in Massachusetts."

4. The New-England Conference; 5. The Maine Conference; 6. The East Maine Conference; 7. The New-Hampshire Conference; 8. The Vermont Conference—remain as they were.

9. The Troy Conference as before, except instead of "*embracing Kinderhook circuit*," it is now "embracing Richmondville station."

10. The Black River Conference as before.

11. The Oneida Conference includes "that part of the State of New-York south of the Black River Conference, and east of Cayuga Lake, and north of a line running east from Newfield to Ithaca. From thence, following the Catskill turnpike to Greene, and from thence following the same line of road through Masonville to the New-York Conference, including all the charges through which said line passes. From thence on the west line of the Troy Conference to the Erie Canal, including Fort Plain."

12. The Wyoming (a new) Conference includes "that part of the State of New-York not included in the Oneida, East Genesee, and New-York Conferences, and the Susquehanna and Wyoming Districts in the State of Pennsylvania, including Stoddartsville circuit."

13, (formerly 12.) The East Genesee Conference contains "all that part of the State of New-York west of Black River, Oneida, and Wyoming Conferences, and east of the Genesee River, excepting Lima station, including the city of Rochester, together with so much of the State of Pennsylvania as is included in the Elmira and Corning Districts."

14, (formerly 13.) The Genesee Conference includes "all that part of the State of New-York, including Lima station, west of the East Genesee Conference, except so much as is included in the Erie Annual Conference, and also Smithport, Cudersport, and Bradford circuits, in Pennsylvania."

15, (formerly 14.) The Erie Conference as before, except the words "and also including Petersburgh." It was formerly "*except* Petersburgh."

16, (formerly 15.) The Pittsburgh Conference, bounded on the north and east as before, "thence west along the line of the Western Virginia Conference to the Ohio River, thence down said river to the mouth of the Muskingum River, thence up said river, exclusive of the towns of Marietta and Zanesville, to the Tuscarawas River, thence up said river, exclusive of the town of Massillon, to the line of the Erie Conference."

17. The Western Virginia Conference is bounded as follows:—"Beginning at the south-west corner of the Pennsylvania line, thence along said line to the north-east corner of Ohio County, Virginia, so as to include Wheeling Creek mission and Triadelphia circuits; thence the most direct way to Short Creek, so as to include the Short Creek and Liberty circuit, thence down said creek to the Ohio River, thence down said river to the mouth of Big Sandy River, thence up said river, so as to include the Charleston district; on the south and east it shall be bounded by the Baltimore Conference to the Pennsylvania State line, thence westward by said line to the place of beginning."

18, (formerly 16.) The Ohio Conference commences "at the south-east corner of the North Ohio Conference, and thence south, following the course of the Muskingum River to its junction with the Ohio River, including the city of Zanesville, and the town of Marietta, thence down the Ohio River to the mouth of Ohio Brush Creek, thence north to the south-east corner of Fayette County, leaving Sinking Spring circuit and Bethesda and Rapid Forge societies in Highland County, west of this line, and Washington circuit east, except Fairfield, which shall be left west of said line, thence north-west to the western boundary of said county of Fayette, thence in a due-north direction to the southern boundary of the North Ohio Conference,

leaving Vienna circuit west of said line, thence east with the southern line of the North Ohio Conference to the place of beginning."

19. The Cincinnati (a new) Conference commences "at the mouth of Ohio Brush Creek, and is bounded on the south by the Ohio River, and on the west by the Indiana State line, to the southern bounds of the North Ohio Conference, at the south-west corner of Dark County, thence eastwardly along said line, so as to exclude the Sydney and Delaware districts of the North Ohio Conference, to the boundary of the Ohio Conference at its junction with the southern line of the North Ohio Conference, thence in a south-eastwardly direction with said western line of the Ohio Conference to the place of beginning."

20. The Kentucky Conference includes "the State of Kentucky, excepting so much of said State as is included in the Western Virginia Conference."

21, (formerly 18.) The North Ohio Conference. Boundaries as before, except the part of Ohio included in the Cincinnati Conference.

22, (formerly 19.) The Michigan Conference now includes only "the State of Michigan."

23, (formerly 20.) The Indiana Conference is bounded as follows, viz. :—"Beginning at the mouth of Silver Creek, on the Ohio River, thence with said creek to the Jeffersonville Railroad, thence by said railroad to Rockford, thence by the East Fork of White River to Columbus, thence by the Madison and Indianapolis railroad to Franklin, thence by the Plank Road to the Bluffs of White River, thence north by said river to the southern line of the Donation of Indianapolis, thence east by said line to Meridian-street, thence north by said street to its intersection with Market-street, thence west by Market-street to the Donation line, then south by said Donation line to the National Road, thence by the National Road west to the intersection of the Greencastle State road, one-and-a-half miles west of Stilesville, thence with said State Road to the town plat of

Greencastle, thence due south to Seminary-street, thence by said street to College-street, including the second charge in Greencastle, together with lot No. 153, thence due south to the southern border of the college grounds, upon a line equally dividing the college campus and building; thence due west to the Walnut Fork of Eel River, thence down said river to its intersection with the National Road, thence with said road to the western line of the State, including all the towns on the National Road west of Indianapolis in Indiana Conference, except the city of Terre Haute; thence by the State line to the mouth of the Wabash River, thence by the State line to the mouth of Silver Creek, the place of beginning."

24. The North-Western Indiana (new) Conference embraces "all of North-Western Indiana, bounded north by the State and Lake of Michigan, east by the Michigan Road and St. Joseph River, south by Indiana Conference, and west by the State of Illinois; also the city of Terre Haute, with so much of the city of Indianapolis within the Donation as lies north of Market-street and west of Meridian-street, with all the towns on the Michigan Road except Logansport."

25, (formerly 21.) The North Indiana Conference includes "all of North-Eastern Indiana, bounded north by Michigan, east by Ohio, south by the National Road, and west by the Michigan Road as far north as South Bend, thence down St. Joseph River to the Michigan State Line; also the town of Logansport, all the towns on the National Road east of Indianapolis, and so much of the city of Indianapolis within the Donation as lies north of Market-street, and east of Meridian street."

26. The South-Eastern Indiana (new) Conference includes "all of South-Eastern Indiana, bounded north by the National Road, east by Ohio, south by the Ohio River, and west by the Indiana Conference; so much of the city of Indianapolis within the Donation as lies south of Market-street and east of Meridian-street, and

all the towns and societies on the line between Indiana and South-Eastern Indiana Conferences."

27, (formerly 22.) The Rock River Conference includes "all of the State of Illinois lying north of the line of the Illinois Conference, not included in the Wisconsin Conference."

28, (formerly 23.) The Wisconsin Conference as before, except "Council Hill" for *Hazel Green*, "and all the Territory of Minnesota."

29, (formerly 24.) The Iowa Conference as before, excepting the "Indian Mission" in the Missouri Conference.

30, (formerly 25.) The Illinois Conference includes "that part of Illinois not included in the Southern Illinois Conference, south of the following line, namely: Beginning at Warsaw on the Mississippi River, thence to Vermont, thence to the mouth of Spoon River, thence to the Indiana State line, embracing Warsaw, Vermont, Havana circuit, Bloomington station, and Danville circuit."

31. The Southern Illinois (new) Conference includes "all the State of Illinois lying south of the following line—beginning on the Mississippi River at Gilead, in Calhoun County, thence east to the north-west corner of Jersey County, thence with the Northern line of said county, thence with the Macoussin Creek east of Carlinville, thence east to Hillsboro, in Montgomery County, to leave Hillsboro, Carrolton, Greenville, Carlinville, and Hillsboro circuits within the Illinois Conference; thence east through Fayette and Effingham Counties to the north-west corner of Jasper County, thence with the north line of Jasper and Crawford counties to Wabash River and Indiana State line."

32, (formerly 26.) The Missouri Conference includes "the State of Missouri, except that part lying south of the Osage River, and west of Miller, Pulaski, and Ashley Counties, and that part of the Nebraska Territory embracing the Indian Missions in said Territory."

33. The Arkansas Conference includes "the States

of Arkansas, Texas, and so much of New-Mexico as lies east of the Rocky Mountains, and that part of the Indian territory west of Arkansas, and so much of the State of Missouri as is not included in the Missouri Conference."

34, (formerly 27.) The Baltimore Conference. Same as before, except that instead of *Ohio* the Western Virginia Conference is named, and the same instead of *Pittsburgh.*

35, (formerly 28.) The Philadelphia Conference. Same as before, save that "Wyoming" is named instead of *Oneida* Conference.

36, (formerly 29.) The New-Jersey Conference remains unaltered, except that "Newton" district is now included.

37. The Oregon Conference embraces "the Territory of Oregon."

38. The California Conference embraces "the State of California, the Territory of Utah, and so much of the Territory of New-Mexico as lies west of the Rocky Mountains."

39, (formerly 30.) The Liberia Conference as before.

Following the boundaries of the several Conferences the Discipline of 1852 has the following on the German work:—

"1. The Pittsburgh, the North Ohio, and the Cincinnati Districts, with the exception of Lawrenceburgh, are connected with the Cincinnati Conference.

"2. The North Indiana District, as it now is, and the Indiana District, with the addition of Lawrenceburgh, are connected with the South-Eastern Indiana Conference.

"3. The St. Louis, Missouri, and the Quincy Districts, with the exception of Pekin and Peoria Missions, are connected with the Illinois Conference.

"4. The Wisconsin and Iowa Districts, with the addition of Pekin and Peoria Missions, are connected with the Rock River Conference.

"5. The German Missions in the East remain in connection with the New-York Conference."

1856. The following alterations have been made:

1. New-York Conference, Delaware District, is stricken out, and Prattsville and Monticello added.

7. New-Hampshire Conference includes as before, with the addition of that part of the state of Vermont lying east of the top of the Green Mountains; *provided*, the New-Hampshire Conference shall agree to the reunion of the two, otherwise the Vermont Conference shall include, as now, that part of the state of Vermont lying east of the top of the Green Mountains.

11. Wyoming Conference includes, in addition, Lisle and Whitney's Point charge, together with that part of Pennsylvania bounded on the west by the East Genesee, south by the Baltimore, Philadelphia, and New-York Conferences.

12. The East Genesee includes, in addition, the city of Rochester, and Troy and Laporte districts.

13. Genesee includes as much of the state of Pennsylvania as is embraced in the Olean district.

14. Erie, in addition, all of Cleveland lying east of Cuyahoga River.

16. Western Virginia, in addition, includes Guyandotte district.

"17. Ohio Conference shall commence at the southeast corner of the North Ohio Conference, and thence south, following the course of the Muskingum River to its junction with the Ohio River, including the city of Zanesville and the town of Marietta; thence down the Ohio River to the mouth of Ohio Brush Creek; thence north to the southeast corner of Fayette county, leaving Sinking Spring Circuit, and Bethesda, and Rapid Forge societies in Highland circuit, west of this line, and Washington circuit east, except Fairfield, which shall be left west of said line; thence northwest to the western boundary of said county of Fayette; thence in a due north direction to the southern boundary of Delaware Conference, leaving Vienna circuit west of said

line; thence east with the southern line of the Delaware Conference in part, and of the North Ohio Conference to the place of beginning.

"18. Cincinnati Conference shall commence at the mouth of the Ohio Brush Creek, and shall be bounded on the south by the Ohio River, and on the west by the Indiana State line to the southern bounds of the Delaware Conference, at the southwest corner of Dark county; thence eastwardly along said line, so as to exclude the Sydney and Delaware Districts of the Delaware Conference, to the boundary of the Ohio Conference at its junction with the southern line of the Delaware Conference; thence in a southeasterly direction with said western line of the Ohio Conference to the place of beginning.

"19. Kentucky Conference shall include the state of Kentucky, excepting so much of said state as is included in the Western Virginia Conference.

"20. North Ohio Conference shall be bounded on the north by the north line of the state of Ohio, east by the Erie and Pittsburgh Conferences, on the south by the Ohio Conference, and on the west by the Delaware Conference."

21. Delaware (new conference) is "bounded by a line commencing at the northwest corner of the state of Ohio; thence east by the north line of the state to a point north of the mouth of Sandusky River; thence south to the mouth of Sandusky River, excluding Port Clinton circuit; thence up said Sandusky River to Upper Sandusky, excluding Tiffin city, and including Fremont and Upper Sandusky; thence along the Ohio and Indiana Railroad to Crestline, including Bucyrus station and Crestline; thence along the Cleveland, Columbus, and Cincinnati Railroad to the north line of the Ohio Conference, including Cardington village, Waldo, and Westfield, and Galena circuits; thence west along the north line of the Ohio and Cincinnati Conferences to the west line of the state; thence north along the west line of the state to the place of beginning.

22. Michigan Conference includes all that part of Michigan lying west of the principal meridian lines; and the Indian Missions, in the lower peninsula.

23. Detroit (new conference) includes all that part of the state of Michigan lying east of the principal meridian line, and the upper peninsula shall be connected with the Detroit Conference.

28. Rock River is as follows:—All the north part of the state of Illinois north of the north line of the Peoria Conference, so as to include the city of Peru, and excepting that part of Spring Grove circuit lying in the state of Illinois.

29. Peoria (new conference) is bounded as follows:—

All that part of the state of Illinois north of the north line of the Illinois Conference, and south of the following line, namely: Beginning on the Mississippi River at Rock Island; thence with the Rock Island and Chicago Railroad to Lasell; thence with the Illinois River to the mouth of the Kankakee River; thence with the Kankakee River to the Indiana state line, so as to embrace Rock Island City, Moline and Port Byron circuits, and Lasell station.

30. Wisconsin Conference shall include all that portion of the state of Wisconsin which is not included in the Minnesota and West Wisconsin Conferences.

31. West Wisconsin (new conference) shall include that part of the state of Wisconsin which lies south and east of the Minnesota Conference, and west of a line beginning on the south line of the state of Illinois at the southeast corner of Green county, and running north on the Range line of the north line of Town Twenty, (20;) thence west on the north line of Town Twenty to the fourth principal meridian; and thence north on said meridian to the line of the Minnesota Conference, with the addition of that part of Spring Grove circuit which lies within the state of Illinois.

32. Minnesota includes the Minnesota territory and that part of the state of Wisconsin which lies north and

west of a line beginning at the mouth of Black River, and running up said River to the mouth of Beaver Creek, up said Creek to its source; thence by the dividing ridge between the waters of Black and Trempellan Rivers to the line between Towns Twenty-Three and Twenty-Four; thence east along said line to the fourth principal meridian, and thence north on said meridian line to Lake Superior.

33. Iowa. All the state of Iowa lying south of a line commencing at Davenport, and running on the line of railway to Iowa city; thence up Iowa River to the corner of Iowa, Benton, Tauca, and Poweshiek counties; thence west to Missouri River, leaving Davenport and Iowa city in the Upper Iowa Conference and the intermediate towns on the line of the Iowa Conference.

34. Upper Iowa (new conference.) All that part of the state of Iowa not embraced in the Iowa Conference.

35. Kansas and Nebraska (new conference) embraces the Kansas and Nebraska territories, and also that part of the territories of New-Mexico and Utah lying east of the Rocky Mountains.

36. Illinois shall include that part of Illinois not included in the Southern Illinois Conference, south of the following line, namely: Beginning at Warsaw on the Mississippi River; thence to Vermont; thence to the mouth of Spoon River; thence up the Illinois River to the northwest corner of Mason county: thence to the northeast corner of said county; thence to the junction of the Central, and Alton, and Chicago Railroad, leaving Mackinaw circuit in the Peoria Conference; thence to the southwest corner of Iroquois county; thence east to the Indiana State line.

27. Southern Illinois Conference shall include all that part of Illinois south of the following line: Beginning at Gilead on the Mississippi River in Calhoun county; thence to the northwest corner of Jersey county; thence to the northeast corner of said county; thence to Honey Point; thence to Hillsborough, leav-

ing Hillsborough station in the Illinois Conference; thence east through Fayette and Effingham counties to the northwest corner of Jasper county; thence with the north line of Jasper and Crawford counties to the Wabash River.

38. Missouri Conference shall include the state of Missouri, except that part lying south of the Osage River, and west of Miller, Pulaski, and Ashley counties.

39. Arkansas, same as before, with the exception of New-Mexico.

41. Philadelphia includes Naglesville.

42. New-Jersey includes that part of the state of New-Jersey south of the following line: Beginning with Raritan Bay and running up said Bay to New-Brunswick; thence along turnpike to Lambertville on the Delaware, including the city of New-Brunswick and Lambertville station.

43. Newark (new conference) shall include all that part of the state of New-Jersey not included in the New-Jersey Conference, Staten Island, and so much of the states of New-York and Pennsylvania as is now included in the Paterson and Newton districts.

44. Oregon includes Oregon and Washington.

45. California embraces the Sandwich Islands, and excludes Utah and New-Mexico.

47. German (new) Conference. There shall be an annual conference in Germany, to be denominated *The German Mission Annual Conference*, embracing also the missions in France and Switzerland where the German language is spoken: which conference shall possess all the rights, powers, and privileges of other annual conferences, except that of sending delegates to the General Conference, and of drawing its annual dividends from the avails of the Book Concern and of the Charter Fund.

GERMAN WORK.

1. The Cincinnati and Ohio Districts are connected with the Cincinnati Conference.

2. The North Ohio and Michigan Districts are connected with the North Ohio Conference.

3. The German work now connected with the Southeastern Indiana Conference, shall remain connected with that Conference.

4. All the German Missions north of the forty-second parallel of latitude, in the state of Iowa, with Galena Station, and Freeport Mission in Illinois; also all the western part of the state of Wisconsin not now included in the Wisconsin German District, with Minnesota, shall belong to the Upper Iowa Conference.

5. The Wisconsin and Chicago German Districts as they now are, with the exception of Freeport Mission; also all the German Missions in Iowa south of the forty-second parallel of latitude, including Burlington Station, and Farmington and Desmoines Missions, from Quincy District, Illinois Conference, shall belong to the Rock River Conference.

6. The Missouri and Quincy Districts, except so much as lies in Iowa, and so much of Belleville District as lies in the bounds of the Illinois Conference, shall belong to the Illinois Conference.

7. The St. Louis District, and so much of the Belleville District as is in the Southern Illinois Conference, shall belong to the Southern Illinois Conference.

8. The German Missions in the East shall remain in connection with the New-York Conference.

9. The German Missions in California are to belong to the California Conference.

Quest. 2. How are the districts to be formed?

The original answer to this question may be found on p. 119. It was transferred to its present position in 1804. The words, "or otherwise," were inserted after "death," in 1800; and "district conferences" changed to "yearly conference," in 1796.

1844. After the words, "According to the judgment of the bishops," is added, "provided that no district shall contain more than fifteen appointments."

The concluding note to this section, about the allow-

ance of the bishops, may be found on p. 119. It was transferred to its present position in 1804, and the following words were added in 1836: "their widows and orphans."

1860. The boundaries were fixed as follows:

1. Baltimore Conference shall be composed of the Baltimore, Washington, Potomac, Winchester, Rockingham, Roanoke, and Lewisburgh Districts, as they existed at the adjournment of 1857, the line through the city of Baltimore being the following, namely: Leaving the line of the Patapsco River and Jones's Falls at Monument-street, and along that street to Eutaw-street, down Eutaw-street to Ross-street; thence along Ross-street to Dolphin-street; thence along Dolphin-street to Grundy-street; out Grundy-street to the City Line, and along the line of the City Corporation to Jones's Falls; Emory and Whatcoat Stations being exceptions, and belonging to East Baltimore Conference.

2. Black River Conference, as before.

3. California Conference shall embrace the State of California and the Sandwich Islands, together with the Territory of Utah, and so much of New Mexico as lies west of the Rocky Mountains, until these may be formed into a Mission Conference.

4. Central Illinois Conference shall embrace all that part of the State of Illinois north of the Illinois Conference, and south of the following line, namely: Beginning on the Mississippi River at Meredocia, down said Meredocia to its mouth; thence easterly to Centre School House, so as to embrace Centre Society in Central Illinois Conference; thence to the mouth of Mud Creek on Green River, up said river to the mouth of Coal Creek; thence up said creek to the Rock Island and Chicago Railroad; thence with said railroad to La Salle; thence with Illinois River to the mouth of Kankakee River; thence with said river to the Indiana State Line, so as to embrace La Salle Station.

5. Central Ohio Conference shall be bounded by a line commencing at the northwest corner of the State of Ohio; thence east by the north line of the State to a point north of the mouth of Sandusky River; thence south to the mouth of Sandusky River, excluding Port Clinton Circuit; thence up said river to Upper Sandusky, excluding Tiffin City, and including Fremont and Upper Sandusky; thence along the Pittsburgh, Fort Wayne, and Chicago Railroad to Crestline, including Bucyrus Station and Crestline; thence along the Cleveland, Columbus, and Cincinnati Railroad, by the curve to Delaware, leaving Cardington and Galion in Central Ohio Conference, and so much of the town of Delaware as lies on the east side of the Olentangy River, in North Ohio Conference; thence along the said Railroad to the north line of the Ohio Conference; thence west along the north line of the Ohio and Cincinnati Conferences to the west line of the State; thence north along the west line of the State to the place of beginning.

6. Cincinnati Conference, as before, except that "Central Ohio" is substituted instead of "Delaware" Conference.

7. Detroit Conference shall include all that part of the State of Michigan lying east of the principal meridian line, the upper peninsula, and those parts of Minnesota and Wisconsin adjacent to Lake Superior.

8. East Baltimore Conference shall embrace the territory belonging to the Baltimore Conference previous to its division in 1857, not included in the present bounds of the Baltimore Conference, excepting Asbury and Orchard-street Station, and Baltimore City Mission and Finchburgh Church, which shall belong to the Baltimore Conference.

9. East Genesee Conference shall contain all that part of the State of New York west of the Black River, Oneida, and Wyoming Conferences, and east of Genesee River, including the whole of the City of Rochester, together with so much of the State of Penn-

sylvania as is included in the Troy and Hornellsville Districts, and including Laporte Circuit.

10. East Maine Conference, as before.

11. Erie Conference, no change except that the word "eastward" after "creek" is struck out, and "southward" is inserted in its place.

12. Genesee Conference shall include all that part of the State of New York west of the East Genesee Conference, including Lima, except so much as is included in the Erie Conference, and also so much of the State of Pennsylvania as is embraced in the Olean District.

13. German Conference.—There shall be an Annual Conference in Germany, to be denominated the *German Mission Annual Conference*, embracing also the missions in France and Switzerland where the German language is spoken, which Conference shall possess all the rights, powers, and privileges of other Annual Conferences, excepting that of sending delegates to the General Conference, and of drawing its annual dividend from the avails of the Book Concern and the Chartered Fund, and of voting on constitutional changes proposed in the Discipline.

14. Illinois Conference shall include that part of Illinois not included in the Southern Illinois Conference, south of the following line, namely: Beginning at Warsaw on the Mississippi River; thence to Vermont; thence to the mouth of Spoon River; thence up the Illinois River to the northwest corner of Mason County; thence to the junction of the Central and the Alton and Chicago Railroads, leaving Mackinaw Circuit in the Central Illinois Conference; thence to the southwest corner of Iroquois County; thence east to the Indiana State line, leaving the Western Charge in Bloomington in the Central Illinois Conference, and including State Line City in Illinois Conference.

15. Indiana Conference, as before.

16. Iowa Conference shall be bounded as follows, namely: Commencing at Davenport on the

Mississippi River, and running down said river to the south line of the state of Iowa; thence on that line west to the southwest corner of Apanoose County; thence north to the Des Moines River, and up said river to the south line of Boone County; thence east to the Iowa River, and down said river to Iowa City; thence eastward on the line of railway to the place of beginning, leaving Davenport and Iowa City in the Upper Iowa Conference, and the intermediate towns upon the line in the Iowa Conference.

17. Kansas Conference shall embrace the State or Territory of Kansas, and the State of Texas, and that portion of New Mexico east of the Rocky Mountains.

18. Kentucky Conference, as before.

19. Liberia Conference, no change except adding the following restriction: "and of voting on constitutional changes proposed in the Discipline."

20. Maine Conference, no change except adding, "and the town of Gorham."

21. Michigan Conference, as before.

22. Minnesota Conference shall include the State of Minnesota, except so much as is included in the Detroit Conference.

23. Missouri and Arkansas Conference shall include the States of Missouri and Arkansas. [The Arkansas Conference was thus connected with the Missouri.]

24. Nebraska Conference [new Conference] shall embrace the Territory of Nebraska.

25. Newark Conference, as before.

26. New England Conference, as before.

27. New Hampshire Conference shall include all the State of New Hampshire not embraced in the Maine Conference, and that part of the State of Massachusetts northeast of the Merrimac River.

28. New Jersey Conference, as before.

29. New York Conference, no change except that the following was stricken out: "including East Chatham."

30. New York East Conference shall consist of the New York East, the Bridgeport, New Haven, and

Long Island Districts, including in the city of New York all those charges lying east of a line running through the Third Avenue, Bowery, Chatham-street, and Broadway.

31. North Indiana Conference, as before.

32. North Ohio Conference, no change except that "Central Ohio Conference" is substituted instead of "Delaware Conference."

33. Northwest Indiana Conference, as before.

34. Northwest Wisconsin Conference [new Conference] shall be bounded as follows, namely: Beginning on the Mississippi River on the north line of town twelve; thence east to the east line of range one, east; thence north to the north line of town forty; thence west to the St. Croix River; thence down the St. Croix and Mississippi Rivers to the place of beginning.

35. Ohio Conference shall commence at the southeast corner of the North Ohio Conference, and thence south, following the course of the Muskingum River to its junction with the Ohio River, including the city of Zanesville and the town of Marietta; thence down the Ohio River to the mouth of Ohio Brush Creek; thence north to the southeast corner of Fayette County, leaving Sinking Spring Circuit west of said line, and Bethesda and Rapid Forge Societies, with Staunton and Bloomingsburgh Circuits, east of said line, except Fairfield, which shall be left west of said line; thence northwest to the western boundary of said county of Fayette; thence in a due north direction to the southern boundary of Central Ohio Conference, leaving Vienna Circuit west of said line; thence east with southern line of Central Ohio Conference in part, and of the North Ohio Conference to the place of beginning, leaving so much of the Marysville Circuit, including Marysville, as lies north of the Springfield, Mount Vernon, and Pittsburgh Railroad, in the Central Ohio Conference, and retaining Milford in the Ohio Conference; and thence along the south line of the Central Ohio Conference, including St. Paul's

Charge, in Delaware, and Stratford Circuit in the Ohio Conference; leaving, however, the Ohio Wesleyan University within the bounds of the Central Ohio Conference.

36. Oneida Conference shall include that part of the State of New York south of the Black River Conference and east of Cayuga Lake, and north of a line running east from Newfield to Ithaca; from thence following the Catskill turnpike to Greene, and from thence following the same line of road through Masonville to the New York Conference, including all the Charges on said line, excepting Lisle and Whitney's Point Charge; from thence on the southwest line of the Troy Conference to the Erie Canal.

37. Oregon Conference shall embrace the State of Oregon and Washington Territory.

38. Philadelphia Conference, no change except that "East Baltimore" is inserted instead of "Baltimore" Conference.

39. Pittsburgh Conference, as before.

40. Providence Conference, no change except the placing of "Foxborough" in the New England Conference.

41. Rock River Conference shall embrace all the north part of the State of Illinois, north of the Central Illinois Conference, so as to include the city of Peru.

42. Southeastern Indiana Conference, as before.

43. Southern Illinois Conference shall include all that part of the State of Illinois south of the following line, namely: Beginning at Gilead on the Mississippi River in Calhoun County, thence to the northwest corner of Jersey County, including Kane and Woodbury; thence to Honey Point; thence to Hillsborough, leaving Hillsborough Station in the Illinois Conference; thence east through Fayette and Effingham Counties to the northeast corner of Jasper County; thence with the north line of Jasper and Crawford Counties to the Wabash River.

44. Troy Conference shall include the Troy, Albany,

(including Richmondville and Fort Plain Stations,) Saratoga, Poultney, and Plattsburgh Districts.

45. Upper Iowa Conference shall embrace all that part of the State of Iowa not embraced in the Iowa and Western Iowa Conferences.

46. Vermont Conference shall include the State of Vermont, exclusive of the appointments embraced in the Troy and Poultney Districts, except Mount Holly and Cuttingsville, which shall be included in the Vermont Conference.

47. Western Iowa Conference [new Conference] shall be bounded as follows, namely: Commencing on the Missouri River at the southwest corner of the State of Iowa, and running up said river to the north line of Harrison County; thence east to the western line of the Iowa Conference; thence with said line to the south line of the State; thence west on said line to the place of beginning.

48. Western Virginia Conference shall be bounded as follows: Beginning at the southwest corner of the Pennsylvania line, thence along said line to the northeast corner of Ohio County, Virginia, so as to include Wheeling Creek Mission and Triadelphia Circuits; thence the most direct way to Short Creek, so as to include the Short Creek and Liberty Circuits; thence down said Creek to the Ohio River; thence down said river to the mouth of Little Sandy River; thence up said river, so as to include all that part of Kentucky lying east of said river in the Guyandotte District: On the south and east it shall be bounded by the Baltimore Conference to the Pennsylvania State line: thence westward by said line to the place of beginning.

49. West Wisconsin Conference shall include all the southwestern portion of the State of Wisconsin not included in the Wisconsin and Northwest Wisconsin Conferences.

50. Wisconsin Conference shall be bounded on the north by the Upper Peninsula of Michigan, on the east

by Lake Michigan, on the south by Illinois State line, and on the west by a line beginning at the southeast corner of Green County, and running north on the Range line between range nine (9) and ten (10) east, to the north line of town twenty (20;) thence west on said line to the east line of Range one; thence north on said line to Lake Superior.

51. Wyoming Conference, no change except inserting "East Baltimore" in place of "Baltimore" Conference.

The German Work was arranged as follows:

1. The German work in California shall remain as it now is, in connection with the California Conference.

2. The Quincy and Beardstown Districts, as they now are, (except Marshall Mission,) including Pekin Station and Peoria Mission, from Chicago German District, in the Rock River Conference, shall be connected with the Illinois Conference.

3. All the German work in Kansas and Nebraska Territories, with the western part of the State of Iowa, and all the German work in the State of Missouri west of the Osage River, shall be connected with the Kansas Conference.

4. All the German work in the State of Minnesota, and all the territory in the western part of the State of Wisconsin that lies west of a straight line due north, commencing in the south on the eastern edge of Badax County, (including said county,) and running due north to Lake Superior, shall be connected with the Minnesota Conference.

5. The German missions in the east shall remain in connection with the New York Conference.

6. The North Ohio and Michigan German Districts, including Defiance Circuit, in the State of Ohio, shall remain in connection with the North Ohio Conference.

7. All the German work in the eastern and central parts of the State of Iowa, with Rock Island and Freeport Missions, Galena Station, in the State of Illinois, and all the missions which are now included in the

Galena District, in the State of Wisconsin, shall be connected with the Upper Iowa Conference.

8. The Chicago and Wisconsin German Districts as they now are, except Pekin Station and Peoria Mission, in the State of Illinois, shall be connected with the Rock River Conference.

9. The German work now connected with the Southeast Indiana Conference, including Marshall Mission, in the State of Illinois, except Defiance Circuit, in the State of Ohio, and Lower Wabash, shall remain connected with the aforesaid Conference.

10. The German work now connected with the Southern Illinois Conference, including Lower Wabash Mission, in the State of Illinois, shall remain in connection with that Conference.

11. The German work in the Cincinnati Conference shall remain connected with that Conference for the present.

1864. The boundaries were fixed as follows:

1. Baltimore Conference, as before.

2. Black River Conference, as before.

3. California Conference shall embrace all of the State of California lying west of the western summit of the Sierra Nevada Mountains, and also the Sandwich Islands.

4. Central German Conference [new Conference] shall comprise the German work at present connected with the Cincinnati, North Ohio, and Southeastern Indiana Conferences.

5. Central Illinois Conference, no change except the following addition: "so as to embrace the city of Peru and Utica."

6. Central Ohio Conference, as before.

7. Cincinnati Conference, as before.

8. Colorado Conference [new Conference] shall include the Territory or State of Colorado.

9. Delaware Conference [new Conference] of Colored Members shall embrace the territory north and west of the Washington Conference.

10. Des Moines Conference [formerly called Western Iowa Conference] shall include all that part of the State of Iowa not included in the Iowa and the Upper Iowa Conferences.

11. Detroit Conference, as before, except striking out the following: "and those parts of Minnesota and Wisconsin adjacent to Lake Superior."

12. East Baltimore Conference, as before, except the following addition: "and including Laporte Circuit."

13. East Genesee Conference, as before, with the exception of the following, which was stricken out: "and Hornellsville District, and including Laporte Circuit."

14. East Maine Conference, as before.

15. Erie Conference, no change except the following: "including Finley Society in the Punxsutawny Circuit."

16. Genesee Conference, as before, except striking out "including Lima."

17. Mission Conference of Germany and Switzerland, no change except in name, it having been formerly called "German Mission Annual Conference."

18. Illinois Conference, as before, except striking out the following: "and including State Line City in Illinois Conference."

19. There shall be an Annual Conference in the northwest provinces of India, to be denominated the India Mission Annual Conference, embracing the ancient kingdom of Oude, and the country of Rohilcund on the west of Oude, and lying between the river Ganges on the south and the Himalaya Mountains on the north, which Conference shall, with the concurrence of the presiding bishop, possess all the rights, powers, and privileges of other Annual Conferences, excepting that of sending delegates to General Conference, and of drawing its annual dividend from the avails of the Book Concern and Chartered Fund, and

of voting on constitutional changes proposed in the Discipline.

20. Indiana Conference, as before.

21. Iowa Conference shall be bounded as follows, namely: Commencing at Davenport, on the Mississippi River; thence down said river to the south line of the State of Iowa; thence west along said State line to the southwest corner of Appanoose County; thence north to the south side of Marshall County, leaving the town of Knoxville in the Iowa Conference; thence along the south line of Marshall County due east to the Iowa River; thence down said river to Iowa City; thence along the railroad to Davenport, leaving Davenport and Iowa City in the Upper Iowa Conference, and all intermediate places in the Iowa Conference.

22. Kansas Conference shall embrace the State of Kansas.

23. Kentucky Conference, as before

24. Liberia Mission Annual Conference, as before.

25. Maine Conference, as before.

26. Michigan Conference shall include all that part of the State of Michigan lying in the lower Peninsula west of the principal meridian line.

27. Minnesota Conference shall embrace the State of Minnesota.

28. Missouri and Arkansas Conference, as before.

29. Nebraska Conference, as before.

30. Nevada Conference [new Conference] shall be bounded west by the west summit of the Sierra Nevada Mountains, embracing all of Nevada and Utah Territories, and that part of New Mexico west of the Rocky Mountains.

31. Newark Conference, as before, with the following exception: "excepting Sloatsburgh Church and Narrowsburgh Station."

32. New England Conference, as before.

33. New Hampshire Conference, as before.

34. New Jersey Conference, as before.

35. New York Conference, as before. Note appended: "The German work in the New York Conference shall remain for the present as it now is."

36. New York East Conference, as before.

37. North Indiana Conference, as before.

38. North Ohio Conference, as before.

39. Northwestern German Conference [new Conference] shall comprise the German work at present connected with the Rock River and Minnesota Conferences, and the Galena District of the Upper Iowa Conference.

40. Northwest Indiana Conference, as before.

41. Northwest Wisconsin Conference shall include that part of the State of Wisconsin lying north and west of a line beginning on the Mississippi River, on the north line of Township Fourteen (14) north; thence east on said line to the east line of Range One (1) east, including the Glendale Charge; thence north on said range line to the State line.

42. Ohio Conference, as before.

43. Oneida Conference, as before.

44. Oregon Conference, as before.

45. Philadelphia Conference, as before.

46. Pittsburgh Conference, as before.

47. Providence Conference, no change except the correction of a typographical error, (made in 1860,) striking out the word "north," and inserting "mouth."

48. Rock River Conference, as before, with the exception of striking out the words, "so as to include the city of Peru.

49. Southeastern Indiana Conference, as before.

50. Southern Illinois Conference shall include all that part of the State of Illinois south of the following line, namely: Beginning at the mouth of the Illinois River; thence up said river to the northwest corner of Jersey County, including Kane and Woodbury, thence to Honey Point; thence to Hillsborough, leaving Hillsborough Station in the Illinois Conference; thence east through Fayette and Effingham Counties

to the northeast corner of Jasper County; thence with the north line of Jasper and Crawford Counties to the Wabash River.

51. Southwestern German Conference [new Conference] shall comprise the German work at present connected with the Illinois, Southern Illinois, and Kansas Conferences, and the Burlington German District of the Upper Iowa Conference.

52. Troy Conference, as before.

53. Upper Iowa Conference shall be bounded as follows, to wit: Beginning at the northeast corner of the State; thence down the Mississippi River to Davenport; thence westward by the line of the Iowa Conference to the southeast corner of Story County; thence due north to the State line; thence east along the State line to the place of beginning.

54. Vermont Conference shall include the State of Vermont, exclusive of that part embraced in the Troy Conference.

55. Washington Conference [new Conference] of Colored Members shall embrace Western Maryland, the District of Columbia, Virginia, and the territory south.

56. West Virginia Conference, no change except the insertion of "West" in the title in place of "Western."

57. West Wisconsin Conference, as before.

58. Wisconsin Conference, no change except the insertion of the word "east" after "Range One."

59. Wyoming Conference shall include the southern part of the State of New York not included in the Oneida, East Genesee, and New York Conferences, together with that part of Pennsylvania bounded on the west by the East Genesee, including all the territory east of the Susquehanna, south by the East Baltimore, Philadelphia, and Newark Conferences, including Narrowsburg, and east by the Newark and New York Conferences.

SECTION II.

Of building Churches, and the Order to be observed therein.[*]

Quest. 1. Is any thing advisable in regard to building?

1784. "(*Quest.* 74.) *Ans.* Let all our chapels be built plain and decent; but not more expensive than is absolutely unavoidable: otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent upon them, yea, and governed by them. And then farewell to the Methodist discipline, if not doctrine too."

1787. The following clauses added:—

"(5.) That no person shall be eligible as a trustee to any of our churches or colleges, that is not in constant communion, and a regular leader or member of a class.

"(6.) That no person that is a trustee shall be ejected while he is in joint security for money, unless such relief be given him as is demanded, or the person who makes the loan will accept."

1789. In paragraph (5,) after the word "colleges," was inserted "nor act as a steward or leader."

1792. "Schools" substituted for "colleges;" and the qualification for a trustee is that he be "a regular member of our society."

1800. "Houses" inserted before "churches."

1820. The words "and with free seats," inserted in Answer 1, after "decent;" and the following new clauses added:—

"2. In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the quarterly conference, of every circuit and station, where it is contemplated to

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[*] For the provisions on this subject prior to 1784 see pp. 11, 18.

build a house or houses of worship, to secure the ground or lot on which such house or houses are to be built, according to our deed of settlement, which deed must be legally executed; and also said quarterly conference shall appoint a judicious committee of at least three members of our church, who shall form an estimate of the amount necessary to build; and three-fourths of the money, according to such estimate, shall be secured or subscribed before any such building shall be commenced.

"3. In future we will admit no charter, deed, or conveyance, for any house of worship to be used by us, unless it be provided in such charter, deed, or conveyance, that the trustees of said house shall at all times permit such ministers and preachers belonging to the Methodist Episcopal Church as shall from time to time be duly authorized by the General Conference of the ministers of our church, or by the annual conferences, to preach and expound God's holy word, and to execute the discipline of the church, and to administer the sacraments therein, according to the true meaning and purport of our deed of settlement.

"4. As it is contrary to our economy to build houses with pews to sell or rent, it shall be the duty of the several annual conferences to use their influence to prevent houses from being so built in future; and as far as possible to make those houses free which have already been built with pews."

1844. To paragraph 2, of 1820, is added:—

"In all cases where debts for building houses of worship have been, or may be, incurred contrary to, or in disregard of, the above recommendation, our members and friends are requested to discountenance, by declining pecuniary aid to all agents who shall travel abroad beyond their own circuits or districts for the collection of funds for the discharge of such debts; except in such peculiar cases as may be approved by an annual conference, or such agents as may be appointed by their authority."

Quest. 2. Is there any exception to the rule, "Let the men and women sit apart?"

The answer remained as in 1784, (see p. 72,) except that "chapels" was changed in 1787 to "churches," until 1852, when both question and answer were struck out.

Quest. 3. Is there not a great indecency sometimes practised among us, namely, talking in the congregation before and after service?

The answer remains substantially the same as in 1784. (See Quest. 76, p. 72.)

Quest. 4. What shall be done for the security of our preaching houses, and the premises belonging thereto?

1796. As follows:—

"*Quest.* 4. What shall be done for the security of our preaching houses, and the premises belonging thereto?

"*Ans.* Let the following plan of a deed of settlement be brought into effect in all possible cases, and as far as the laws of the states respectively will admit of it, namely:

"'This INDENTURE, made this day of in the year of our Lord one thousand hundred and between of the in the state of (if the grantor be married, insert the name of his wife) of the one part, and trustees, in trust for the uses and purposes hereinafter mentioned, all of the in the state of aforesaid, of the other part, WITNESSETH, that the said (if married, insert the name of his wife) for and in consideration of the sum of pounds, specie, to in hand paid, at and upon the sealing and delivery of these presents, the receipt whereof is hereby acknowledged, hath (or have) given, granted, bargained, sold, released, confirmed, and conveyed, and by these presents doth (or do) give, grant, bargain, sell, release, confirm, and convey unto them, the said and their successors, (trustees, in trust for the uses and purposes herein-

after mentioned and declared,) all the estate, right, title, interest, property, claim, and demand whatsoever, either in law or equity, which he the said
(if married, here insert the name of his wife) hath (or have) in, to, or upon all and singular a certain lot, or piece of land, situate, lying, and being in the
and state aforesaid, bounded and butted as follows, to wit, (here insert the several courses and distances of the ground to the place of beginning,) containing and laid out for acres of ground, together with all and singular the houses, woods, waters, ways, privileges, and appurtenances thereto belonging, or in any wise appertaining : TO HAVE AND TO HOLD all and singular, the above-mentioned and described lot or piece of ground, situate, lying, and being as aforesaid, together with all and singular the houses, woods, waters, ways, and privileges thereto belonging, or in any wise appertaining unto them the said and their successors in office for ever in trust, that they shall erect and build, or cause to be erected and built thereon, a house or place of worship for the use of the members of the Methodist Episcopal Church in the United States of America, according to the rules and discipline which from time to time may be agreed upon and adopted by the ministers and preachers of the said church at their General Conferences in the United States of America; and in further trust and confidence that they shall at all times, for ever hereafter, permit such ministers and preachers belonging to the said church, as shall from time to time be duly authorized by the General Conferences of the ministers and preachers of the said Methodist Episcopal Church, or by the yearly conferences authorized by the said General Conference, and none others, to preach and expound God's holy word therein; and in further trust and confidence, that as often as any one or more of the trustees herein before mentioned shall die, or cease to be a member or members of the said church according to the rules and discipline as aforesaid, then and in such case it shall be

the duty of the stationed minister or preacher (authorized as aforesaid) who shall have the pastoral charge of the members of the said church, to call a meeting of the remaining trustees as soon as conveniently may be; and when so met, the said minister or preacher shall proceed to nominate one or more persons to fill the place or places of him or them whose office or offices has (or have) been vacated as aforesaid. *Provided*, the person or persons so nominated shall have been one year a member or members of the said church immediately preceding such nomination, and of at least twenty-one years of age; and the said trustees, so assembled, shall proceed to elect, and by a majority of votes appoint, the person or persons so nominated to fill such vacancy or vacancies, in order to keep up the number of nine trustees for ever; and in case of an equal number of votes for and against the said nomination, the stationed minister or preacher shall have the casting vote.

"'*Provided nevertheless*, That if the said trustees, or any of them, or their successors, have advanced, or shall advance, any sum or sums of money, or are or shall be responsible for any sum or sums of money, on account of the said premises, and they the said trustees, or their successors, be obliged to pay the said sum or sums of money, they, or a majority of them, shall be authorized to raise the said sum or sums of money, by a mortgage on the said premises, or by selling the said premises, after notice given to the pastor or preacher who has the oversight of the congregation attending divine service on the said premises, if the money due be not paid to the said trustees, or their successors, within one year after such notice given: and if such sale take place, the said trustees, or their successors, after paying the debt and all other expenses which are due from the money arising from such sale, shall deposite the remainder of the money produced by the said sale in the hands of the steward or stewards of the society belonging to or attending divine service on the said pre-

mises; which surplus of the produce of such sale so deposited in the hands of the said steward or stewards, shall be at the disposal of the next yearly conference authorized as aforesaid; which said yearly conference shall dispose of the said money, according to the best of their judgment, for the use of the said society. And the said doth by these presents warrant, and for ever defend, all and singular the before mentioned and described lot or piece of ground, with the appurtenances thereto belonging unto them the said and their successors, chosen and appointed as aforesaid, from the claim or claims of him the said his heirs and assigns, and from the claim or claims of all persons whatever. In testimony whereof, the said (if married, insert the name of his wife) have hereto set their hands and seals, the day and year aforesaid.

Sealed and delivered in the presence of us (Two witnesses.)

Grantor's (L. S.)
his wife's (L. S.)

Received the day of the date of the above-written indenture, the consideration therein mentioned in full.

Witnesses.] Grantor's (L S.)

County, ss.

Be it remembered, that on the day of in the year of our Lord one thousand personally appeared before me, one of the justices of the peace, in and for the county of and state of , the within named the grantor (if married, insert the name of his wife) and acknowledged the within deed of trust to be their act and deed, for the uses and purposes therein mentioned and declared; and she the said wife of the said being separate and

apart from her said husband, by me examined, declared that she made the same acknowledgment, freely and with her own consent, without being induced thereto through fear or threats of her said husband. In testimony whereof I have hereto set my hand and seal, the day and year first above written.

Here the justice's name. (L. S.)'

"N. B. It is necessary that all our deeds should be recorded after execution, for prudential as well as legal reasons.

"2. Let nine trustees be appointed for preaching houses, where proper persons can be procured; otherwise seven or five."

1812. The following sentence was inserted just before the deed:—

"But each annual conference is authorized to make such modification in the deeds as they may find the different usages and customs of law require in the different states and territories, so as to secure the premises firmly by deed, and permanently to the Methodist Episcopal Church, according to the true intent and meaning of the following form of a deed of settlement; any thing in the said form to the contrary notwithstanding."

In the same year the words "and none others" were struck out of the deed, (p. 231, ll. 3, 2 from bottom.)

1820. The note about recording the deed was struck out.

1828. The following paragraph was added at the close of the section:—

"The board of trustees of every circuit or station shall be responsible to the quarterly meeting conference of said circuit or station, and shall be required to present a report of its acts during the preceding year; provided that in all cases, when a new board of trustees is to be created, it shall be done (except in those states and territories where the statutes provide dif-

ferently) by the appointment of the preacher in charge, or the presiding elder of the district."

1848. The part which related to church property was formerly included in one section. It is now divided into three, as follows:—"Of building churches, and the order to be observed therein." "Of the form and deed of settlement." "Of trustees;" and to this last section has been transferred the manner of appointing trustees from the Deed of Settlement in former editions.

1852. The answer to Question 1 is neutralized by the addition of the words in italics:—"Let all our churches be built . . . . with free seats *wherever practicable.*"

The fourth answer, which used to declare it *contrary to our economy to build houses with pews to sell or rent,* is omitted.

1856. The proviso in Ans. 3 was changed by striking out "*Annual* Conference," and inserting "Quarterly Conference."

1864. The paragraphs 1, 2, and 4, in section iv, and all of paragraph 3, to "*Provided, nevertheless,*" were stricken out, and the following inserted:

Quest. How shall trustees be constituted for our Church property, and what shall be their duties?

"*Ans.* 1. Each board of trustees shall consist of not less than three, nor more than nine persons, each of whom shall be not less than twenty-one years of age, and a majority of whom shall be members of the Methodist Episcopal Church.

"2. In all cases where the law of the State or Territory requires a specified mode of election, that mode shall be observed.

"3. Where no such specific requirement is made, they shall be elected annually, by the fourth Quarterly Conference of the Circuit or station, upon the nomination of the preacher in charge, or the Presiding Elder of the District. In case of failure to elect at the proper time, a subsequent Quarterly Conference may elect; and all trustees shall hold their office until their successors are elected.

"4. In States and Territories where an option is given as to the mode of election, the one or the other may be pursued; and all these provisions shall apply both to the creation of new boards and to the filling of vacancies, whether for houses of worship or dwellings for the preachers."

A new form of deed was introduced for conveyance of Church property:

Quest. What shall be done for the security of our Church property?

"*Ans.* 1. In all conveyances of ground for the erection of houses of worship, or upon which they may have been already erected, let the following clause be inserted at the proper place: 'In trust that said premises shall be used, kept, maintained, and disposed of as a place of Divine worship for the use of the ministry and membership of the Methodist Episcopal Church in the United States of America; subject to the Discipline, usage, and ministerial appointments of said Church as from time to time authorized and declared by the General Conference of said Church, and the Annual Conference in whose bounds the said premises are situate.'

"2. In all conveyances of ground for the erection of dwelling-houses for the use of the preachers, or upon which they may have been already erected, let the following clause be inserted at the proper place: 'In trust that said premises shall be held, kept, and maintained as a place of residence for the use and occupancy of the preachers of the Methodist Episcopal Church in the United States of America, who may,

from time to time, be stationed in said place; subject to the usage and discipline of said Church, as from time to time authorized and declared by the General Conference of said Church, and by the Annual Conference within whose bounds said premises are situate.'

"3. In all other parts of such conveyances, as well as in their attestation, acknowledgment, and placing them upon the record, let a careful conformity be had to the laws, usages, and forms of the several States and Territories in which the property may be situated, so as to secure the ownership of the premises *in fee simple.*

"4. Whenever it shall become necessary for the payment of debts, or with a view to reinvestment, to make a sale of Church property that may have been conveyed to trustees for either of the foregoing purposes, said trustees or their successors may, upon application to the Quarterly Conference, obtain an order—a majority of all the members of such Quarterly Conference concurring, and the Annual Conference consenting—for the sale, with such limitations and restrictions as said Quarterly Conference may judge necessary; and said trustees, so authorized, may proceed to sell and convey said property: *provided*, that in all such cases the proceeds of the sale, after the payment of debts, if any, shall be applied to the purchase or improvement of other property for the same uses, and deeded to the Church in the same manner prescribed above.

SECTION III.

Of the Qualifications, Appointment, and Duty of the Stewards of Circuits.

Quest. 1. What are the qualifications necessary for stewards?

1789. "*Ans.* Let them be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business."

Quest. 2. How are the stewards to be appointed?

1812. "*Ans.* The preacher having the charge of the circuit shall have the right of nomination; but the quarterly meeting conference shall confirm or reject such nomination."

Quest. 3. What are the duties of stewards?*

1789. "What is the duty of stewards?

"*Ans.* To take an exact account of all the money or other provision made for and received by any travelling or local preacher in the circuit; to make an accurate return of every expenditure of money, whether to the preacher, the sick, or the poor; to seek the needy and distressed, in order to relieve and comfort them; to inform the preachers of any sick or disorderly persons; to tell the preachers what they think wrong in them; to attend the quarterly meetings of their circuit; to give advice, if asked, in planning the circuit; to attend committees for the application of money to churches; to give counsel in matters of arbitration; to provide elements for the Lord's supper; to write circular letters to the societies in the circuits to be more liberal, if need be; as also to let them know the state of the temporalities at the last quarterly meeting; to register the marriages and baptisms, and to be subject to the bishops, the presiding elder of their district, and the elder, deacon, and travelling preachers of their circuit."

1792. Instead of "made for and received by any travelling or local preacher," we have "collected for the support of preachers." The words "when occa-

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* In the Annual Minutes for 1787 we find the following:—

"*Quest.* 19. Shall any directions be given concerning register books?

"*Ans.* Let register books be provided by all the societies, that the elders and deacons may enter the marriages and baptisms regularly in them; and let every such register book be kept in the hands of the steward, or any other proper person of each society respectively. Let one general register book be also kept in the hands of the general steward of every circuit, in which the contents of the private register books in the circuit may be inserted at convenient times."

sion requires" inserted before "the state of the temporalities."

Quest. 4. To whom are the stewards accountable for the faithful performance of their duties?

1816. "*Ans.* To the quarterly meeting conference of the circuit or station."

1828. The following clause was added to the preceding: "which shall have power to dismiss or change them at pleasure."

Quest. 5. What number of stewards are necessary in each circuit?

1789. "*Ans.* Not less than two, or more than four."

1820. The answer was altered to the following:

"Not less than three, or more than seven, one of whom shall be the recording steward."

1856. The number of stewards was altered by striking out *seven* and inserting "nine."

1860. The answer to question 2 was amended by adding, "The stewards so appointed shall hold office for one year, but may be reappointed in like manner from year to year."

The answer to question 3 was amended by adding after the word *circuit*, "or station, and apply the same as the Discipline directs." And also after the word *circuits* by adding, "and leaders' meeting."

1864. The following clauses were struck out: "and also to register the marriages and baptisms;" "and to be subject to the bishops, the presiding elder of the district, and the elder, deacon, and traveling preachers of their circuit."

The answer to question 5 was changed to the following: "Not less than three nor more than nine, one of whom shall be appointed recording steward by the Quarterly Conference after each annual election."

SECTION IV.

Of the Allowance to the Ministers and Preachers, and to their Wives, Widows, and Children.

For the provisions on this subject prior to 1784, see pp. 11–14, 18. The provisions of 1784 may be found under Questions 37–40, (p. 42.*) The subsequent changes have been as follows:—

1787. The word "bishops" was inserted in the first question (37) before "elders."

The words "and no more" at the close of the first two answers, struck out; as also the last two questions and answers.

1789. The following note was added:—

"N. B. That no ministers or preachers, travelling or local, shall receive any support, either in money or other provision, for their services, without the knowledge of the stewards of the circuits, and its being properly entered quarterly on the books."

1792. The section was entitled, "Of the Salaries of the Ministers and Preachers," and the answers were as follows. To the first question, (37th, of 1784,)—

"*Ans.* Sixty-four dollars, and their travelling expenses."

To the second question, (38th, of 1784,)—"Sixty-four dollars, if they be in want of it."

The following was added:—

"*Quest.* 3. What plan shall we pursue in appropriating the money received by our travelling ministers for marriage fees?"

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* In the Minutes for 1787 (see vol. i, pp. 28, 29) we find the following:—

"*Quest.* Are not many of our preachers and people dissatisfied with the salaries allowed our married preachers who have children? *Ans.* They are. Therefore, for the future, no married preacher shall demand more than £48, P. C."

"*Ans.* In all the circuits where the preachers do not receive their full quarterage, let all such money be given into the hands of the stewards, and be equally divided between the travelling preachers of the circuit. In all other cases, the money shall be disposed of at the discretion of the district conference."

The note was also modified so as to read,—

"N. B. No minister or preacher whatsoever shall receive any money for deficiencies, or on any other account, out of any of our funds or collections, without first giving an exact account of all the money, clothes, and other presents of every kind, which he has received the preceding year."

1796. The allowance to a preacher's wife is made absolute, without the condition, "if she want it."

1800. The mode of questions and answers was laid aside, and the section assumed its present form namely,—

"1. The annual salary of the travelling preachers shall be eighty dollars and their travelling expenses.

"2. The annual allowance of the wives of travelling preachers shall be eighty dollars.

"3. Each child of a travelling preacher shall be allowed sixteen dollars annually, to the age of seven years, and twenty-four dollars annually from the age of seven to fourteen years; *nevertheless*, this rule shall not apply to the children of preachers whose families are provided for by other means in their circuits respectively.

"4. The salary of the superannuated, worn-out, and supernumerary preachers shall be eighty dollars annually.

"5. The annual allowance of the wives of superannuated, worn-out, and supernumerary preachers shall be eighty dollars.

"6. The annual allowance of the widows of travelling, superannuated, worn-out, and supernumerary preachers shall be eighty dollars.

"7. The orphans of travelling, superannuated, worn-out, and supernumerary preachers shall be allowed by the annual conferences, if possible, by such means as they can devise, sixteen dollars annually."

1804. The following inserted in clause 3, before "*nevertheless*," "and those preachers whose wives are dead shall be allowed for each child annually a sum sufficient to pay the board of such child or children during the above term of years."

The following added at the close of the section :—

"8. Local preachers shall be allowed a salary in certain cases, as mentioned, p. 44." [Sec. 9.]

1816. The allowance of all preachers and their wives raised to one hundred dollars.

1824. Under clause 2, (allowance to wives,) it is added, "But this provision shall not apply to the wives of those preachers who were single when they were received on trial, and marry under four years, until the expiration of said four years."

1828. The seventh clause (relating to orphans) was altered so as to read as follows :—

"7. The orphans of travelling, supernumerary, superannuated, and worn-out preachers, shall be allowed by the annual conferences the same sums respectively which are allowed to the children of living preachers. And on the death of a preacher leaving a child or children, without so much of worldly goods as should be necessary to his, her, or their support, the annual conference, of which he was a member, shall raise, in such manner as may be deemed best, a yearly sum for the subsistence and education of such orphan child or children, until he, she, or they shall have arrived at fourteen years of age, the amount of which yearly sum shall be fixed by a committee of the conference at each session in advance."

1832. The following new clause was inserted :—

"8. The more effectually to raise the amount necessary

to meet the above-mentioned allowances, let there be made weekly class collections in all our societies where it is practicable; and also for the support of missions and missionary schools under our care."

1836. The regulation respecting those who marry "under four years," struck out; and bishops mentioned by name, as standing on the same footing with other travelling preachers. Clauses 1, 2, 4, and 5, thrown into two, as follows:—

"1. The annual allowance of the married travelling supernumerary, and superannuated preachers, and the bishops, shall be two hundred dollars, and their travelling expenses.

"2. The annual allowance of the unmarried travelling, supernumerary, and superannuated preachers and bishops, shall be one hundred dollars, and their travelling expenses."

1848. It is provided that the estimate of the committee appointed to report the amount necessary for the table expenses of preachers, "shall be subject to the action of the quarterly meeting conference."

The paragraphs relative to supernumerary and superannuated preachers, and the note defining a supernumerary, are incorporated into the text, forming sec. 17, ch. iv, Part 1

The paragraph making it the duty of annual conferences to examine into the state of domestic missions, is transferred to this section from the latter part of sec. 9.*

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* In 1787 the title of this section was, "Of the Collections that are to be made, and how the Money is to be expended;" and there was another question connected with it, which was continued until 1792. It was as follows:—

"How many collections are to be made in a year?

"*Ans.* 1. A quarterly collection from the members of the society, to supply the preachers: and when that is deficient, a public quarterly collection: if there be any overplus, let one-third of it be reserved for future deficiencies; one-third to be given to the poor in general; and one-third applied to the building or improving of our churches. [In 1789 was

1856. The rule respecting the support of the widows and orphans of deceased bishops was amended so as to read: "The widows and orphans of deceased bishops shall be allowed to draw on the funds of the Book Concern annually for their disciplinary allowance."

1860. The following section was introduced as a substitute for former provisions respecting the support of bishops:

Quest. What provision shall be made for the support of our bishops, and the widows and children of deceased bishops?

"*Ans.* It shall be the duty of each Annual Conference within whose bounds a bishop, or the widow or child of a deceased bishop may reside, to appoint a committee, whose duty it shall be to make an estimate of the amount necessary to furnish a comfortable support to such bishop, considering the number and condition of his family, and the amount necessary to assist such widow or child in obtaining a comfortable support, which estimates shall be subject to the action of the conference, and the bishops are authorized to draw on the funds of the Book Concern for said amount allowed them, and also for the amount of their traveling expenses.

"The bishop presiding at an Annual Conference where an estimate is made for the widow or orphan of a deceased bishop, shall be authorized to draw on the Book Concern for such amount."

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added: If there is money left in the hands of the stewards at the close of the year, let it be sent to the conference.]

"2. A yearly collection from all our members that are of ability, for the building of convenient churches.*

"3. A collection at love-feasts, and on sacramental occasions, for the poor of our own society.

"4. An annual collection or subscription for the college.

"5. An annual public collection for the contingencies of the conference; which shall be applied,

"1. To discharge the deficiencies of those preachers who shall not have received their full salary in their circuits. And

"2. To defray the expenses of our missions to distant parts of the continent."

* A provision for building new churches, &c., had been made in 1784. See Quest. 78, p. 76.

1864. The section on the support of bishops was again modified, so as to read:

Quest. What provision shall be made for the support of the bishops, and the widows and children of deceased bishops?

"*Ans.* It shall be the duty of the Book Committee at New York to make an estimate of the amount necessary to furnish a competent support to each bishop residing east of the Alleghany Mountains, considering the number and condition of his family, and the amount necessary to assist the widows and children of deceased bishops residing within the same territory; and it shall be the duty of the Book Committee at Cincinnati to make a similar estimate with regard to the bishops, and the widows and children of bishops, residing west of the Alleghany Mountains, and the bishops are authorized to draw on the Book Concern for said amount, and also for their traveling expenses. The bishop presiding at an annual conference, within whose bounds a widow or orphan of a deceased bishop may reside, shall be authorized to draw on the Book Concern for such amount as may be estimated as aforesaid."

1856. Answer 2 was amended by inserting the word "annually" in the first line, so that it shall read, "there shall be annually in every district," etc.

Quest. How shall the Presiding Elders be supported?

1860. "*Ans.* There shall be annually, in every district, a meeting composed of one steward from each circuit and station, to be selected by the quarterly conference, whose duty it shall be, with the advice of the presiding elder, (who shall preside in such meeting,) to make an estimate of the amount necessary to furnish a comfortable support to the presiding elder, and to apportion the same, including house rent and traveling expenses, among the different circuits and stations in the district, according to their several ability; and in all cases the presiding elder shall share with the preachers in his district in proportion with what they have respectively received; but if there be

a surplus of money raised for the support of the preachers in one or more of the circuits or stations in his district, he shall receive such surplus, provided he do not receive more than his allowance."

The following was introduced in place of the former provision in regard to estimating the salaries of traveling preachers:

"*Ans.* 8. It shall be the duty of the quarterly conference of each circuit and station, at the session immediately preceding the annual conference, to appoint an Estimating Committee, consisting of three or more members of the Church, who shall, after conferring with the preachers, make an estimate of the amount necessary to furnish a comfortable support to the preacher or preachers stationed among them, taking into consideration the number and condition of the family or families of such preacher or preachers, which estimate shall be subject to the action of the quarterly conference, and the stewards shall provide by such methods as they may judge best to meet such amount. The traveling and moving expenses of the preachers shall not be reckoned as a part of the estimate, but be paid by the stewards separately."

Estimates for superannuated preachers:

"*Ans.* 9. It shall be the duty of the quarterly conference of each charge within whose bounds a superannuated preacher, or the widow or child of a deceased preacher may reside, to appoint a committee, whose duty it shall be to make an estimate of the amount necessary to assist such preacher, widow, or child in obtaining a comfortable support, and such estimate shall be sent up to the annual conference with which the claimant may be connected, and subject to the action of said annual conference."

SECTION V.

Of raising annual Supplies for the Propagation of the Gospel, making up the Allowance of the Preachers, &c.

The original provisions on this subject may be found under Question 77, (pp. 74–5.)*

From 1789 to 1800 the title of the section was, "Of raising a General Fund for the Propagation of the Gospel," and its provisions were the same as in 1784.

1800. The title was changed to the following:— "Of raising annual Supplies for the Propagation of the Gospel, for the making up the Salaries of the Preachers and Allowances to the Wives, Widows, and Children of Preachers." The first sentence of the former answer was struck out, and the following clauses were substituted:—

"1. Every preacher, when first admitted into full connection, is to pay two dollars and sixty-seven cents at the annual conference.

"2. Every other preacher, in full connection, is to contribute two dollars every year at the conference.

"3. The moneys, which are accounted for to the annual conferences for marriages, are also to be given in.†

"4. Every preacher who has the charge of a circuit

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* For provisions on this subject prior to 1784, see pp. 11, 21.

† These three paragraphs, which were struck out in 1804, took the place of what was previously an entire section, under the title—"Of the Method of raising a Fund for the superannuated Preachers, and the Widows and Orphans of Preachers." It may be found in substance under Question 72, (1784, pp. 65–7.)

1787. In Answer 7, after "wants it," read "not usually more than."

1789. The following changes were made:—

In Answer 1, "travelling" omitted before "preacher." In Answer 3, for "treasurers," read "presiding elder, or lent to the college; and an account thereof kept by the deacon." Answers 4 and 5

shall earnestly recommend to every class or society in his circuit to raise a quarterly or annual collection by voluntary contribution, or in such other way or manner as

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struck out, and the following note inserted: "N. B. The application of the money shall rest with the conference." Answer 12 struck out.

1792. The answers were modified, as follows:—

"1. Let every preacher when first admitted into full connection pay two dollars and two-thirds at the conference of his district.

"2. Let every other preacher in full connection contribute two dollars every year; except the conference dispense with the payment in cases of distress: in which instances, the preachers so indulged shall be entitled to all the privileges of the fund, in the same manner as if they had paid their subscription.

"3. Let the money be lodged in the book fund, and for this purpose be sent as soon as may be, from time to time, to the general book steward: and the book fund shall pay interest for the same."

"4." Same as 6, 1784.

"5." Same as 7, 1784, except, "sixty-four dollars" for "twenty-four pounds, Pennsylvania currency."

"6." Same as 8, 1784, except, "fifty-three dollars and one-third" for "twenty pounds."

"7." Same as 9, 1784, except, "orphan" for "child," and "fifty-three dollars and one-third" for "twenty pounds."

"8." Same as 10, 1784, except, "six dollars and two-thirds" for "fifty shillings."

"9. Nor any one who neglects to pay his subscription and arrears for three years together, unless he be employed on foreign missions, or has received a dispensation as above mentioned.

"10. Let every preacher, who has the care of a circuit, bring, &c.," as before.

The following new paragraphs were added:—

"11. Every person, who desires support from the fund, shall first make his case known to the district conference, which shall determine how far he is a proper subject of relief.

"12. The president of the district conference shall give an order on the general steward of the book fund, or any of his agents, for any sum of money allowed by the conference, agreeably to these rules.

"13. The receipts and disbursements of the fund shall be printed annually in the Minutes of the conference.

"14. The presiding elder of each district shall keep a regular account of all the concerns of the fund, as far as they relate to his district, in a proper book, which he shall hand down to his successor.

"15. The next district conferences shall give certificates to all their members respectively for all the money which each preacher has already advanced to the fund, as far as it can be ascertained: and, in future, each member of the fund shall receive a certificate from his district conference for the payment of his subscription.

"16. The fund shall never be reduced to less than six hundred dollars."

they may judge most expedient from time to time; and the moneys so collected shall be lodged with the steward or stewards of the circuit, to be brought or sent to the annual conferences, with a regular account of the sums raised for this purpose in the classes or societies respectively.

"5. Wherever there remains in the hands of the stewards a surplus of the moneys raised for the use of the circuit preachers, after paying the allowances of the preachers in the circuit, let such surplus be brought or sent to the annual conference.

"6. Every preacher who has the charge of a circuit shall make a yearly collection, and, if expedient, a quarterly one, in every congregation where there is a probability that the people will be willing to contribute: and the money so collected shall be lodged in the hands of the steward or stewards, and brought or sent to the ensuing annual conference. To this end, he may read and enlarge upon the following hints." (See pp. 74–6.)

The following clauses were also added:—

"7. A public collection shall be made at every annual and every General Conference, for the above purposes.

"8. Let the annual produce of the chartered fund, as divided among the several conferences, be applied with the above contributions; but so as not to militate against the rules of the chartered fund. Out of the moneys so collected, and brought to the respective annual conferences, let the various allowances agreed upon in the 10th section, be made up: and if at any conference there remain a surplus, after making up all such allowances, such surplus shall be carried forward to the next conference that shall meet."

1796. The following changes made:—Paragraph 3, about investing the money, struck out. In Answer 12, for "book fund," we have "fund." In Answer 15, the first clause, to the word "ascertained," struck out. The following new paragraph was inserted:—

"15. This fund shall be reserved for extraordinary cases, which the chartered fund may not reach. And no travelling preacher shall have a vote in the disposal of the travelling preachers' annual subscription, unless he be himself an annual subscriber."

1804. The first three paragraphs of 1800 were struck out. In paragraph 8, (5,) the following clauses were inserted, namely :—After "rules of the chartered fund,"—"and also the annual dividend arising from the profits of the Book Concern." And after "be made up," the following, "but in no case shall an allowance be made to any travelling preacher who has travelled in any circuit where he might in the judgment of the annual conference have obtained his full quarterage if he had applied for it."

1808. The following paragraphs were added :—

"6. Every annual conference has full liberty to adopt and recommend such plans and rules as to them may appear necessary the more effectually to raise supplies for the respective allowances.

"7. If the respective allowances are not raised as provided for, the connection shall not be accountable for the deficiency, as in a case of debt."

1812. The following sentence added to paragraph 6, of 1808 :—"Each annual conference is authorized to raise a fund, if they judge it proper, and under such regulations as their wisdom may direct, for the relief of the distressed travelling, superannuated, and supernumerary preachers, their wives, widows, and children, as also for missionary purposes."

1816. At the end of paragraph 8, (5,) of 1800, for "to the next conference that shall meet" read "to that conference they judge to be the most necessitous." In paragraph 6, (1812,) after the words "judge it proper," was inserted, "subject to its own control."

1824. The following new paragraph was added :—

"8. To defray the expenses of the delegates composing the General Conference, a collection shall be taken up in each circuit and station some time previously to the sitting of the conference, and the sums so collected shall be brought up to the General Conference, and applied to the object herein contemplated in proportion to the expenses of the several delegates."

1832. The following new paragraph inserted :—

"7. It shall be the duty of each annual conference to take measures, from year to year, to raise moneys in every circuit and station within its bounds, for the relief of its necessitous superannuated and supernumerary ministers, widows, and orphans.—And the conference shall annually appoint a committee to estimate the several sums necessary to be allowed for the extra expenses of such necessitous claimants, who shall be paid in proportion to the estimates made and the moneys in hand."

Quest. What advice or direction shall be given concerning the building or renting of dwelling houses for the use of the married travelling preachers?

1800. "*Ans.* 1. It is recommended by the General Conference to the travelling preachers, to advise our friends in general to purchase a lot of ground in each circuit, and to build a preacher's house thereon, and to furnish it with, at least, heavy furniture, and to settle the same on trustees appointed by the official members of the quarter meeting, according to the deed of settlement published in our Form of Discipline.

"2 The General Conference recommend to the country circuits, in cases where they are not able to comply with the above request, to rent a house for the married preacher and his family, (when such are stationed upon their circuits respectively,) and that the annual conferences do assist to make up the rents of such houses as far as they can, when the circuit cannot do it."

1816. The following new paragraphs were added, namely:—

"3. It shall be the duty of the presiding elders and preachers to use their influence to carry the above rules respecting building and renting houses for the accommodation of preachers and their families into effect. In order to this, each quarterly meeting conference shall appoint a committee, (unless other measures have been adopted,) who, with the advice and aid of the preachers and presiding elders, shall devise such means

as may seem fit to raise moneys for that purpose. And it is recommended to the annual conferences to make special inquiry of their members respecting this part of their duty.

"4. Those preachers who refuse to occupy the houses which may be provided for them on the stations and circuits where they are from time to time appointed, shall be allowed nothing for house rent, nor receive any thing more than quarterage for themselves, their wives, and children, and their travelling expenses. Nevertheless, this rule shall not apply to those preachers whose families are either established within the bounds of their circuits, or are so situated that in the judgment of the stewards, or the above-mentioned committee, it is not necessary, for the benefit of the circuit, to remove them.

"5. It shall be the duty of the said committee, or one appointed for that purpose, who shall be members of our church, to make an estimate of the amount necessary to furnish fuel and table expenses for the family or families of preachers stationed with them, and the stewards shall provide, by such means as they may devise, to meet such expenses, in money or otherwise . provided the stewards shall not appropriate the moneys collected for the regular quarterly allowance of the preachers to the payment of family expenses.

"6. There shall be a meeting in every district, of one steward from each station and circuit, to be selected from among the stewards by the quarterly meeting conference, whose duty it shall be, by and with the advice of the presiding elder, (who shall preside in such meeting,) to take into consideration the general state of the district in regard to temporalities, and to furnish a house, fuel, and table expenses for the presiding elder."

1824. The following new paragraphs were added:—

"7. The book agents and the book committee in New-York shall be a committee to estimate the amount

necessary to meet the family expenses of the bishops, which shall be annually paid by the book agents out of the funds of the Book Concern.

"8." [A paragraph relating to the appointment of a committee on missions, at each conference, for which, with the subsequent changes in it, see Section 6, On Missions.]

1828. The following added to paragraph 2. (1800):—

"The stewards of each circuit and station shall be a standing committee, (where no trustees are constituted for that purpose,) to provide houses for the families of our married preachers, or to assist the preachers to obtain houses for themselves when they are appointed to labour among them."

1832. Paragraph 7, of 1824, struck out, and the part about missions made a separate section. (See Section 6.)

1836. The following clause added to paragraph 6:—"and to apportion his entire claim among the different circuits and stations in the district according to their several ability."

The following provision made for estimating the allowance of a bishop, in lieu of the one struck out in 1832:—

"7. Each annual conference, in which a bishop or bishops may reside, shall annually appoint a committee of three or more, whose duty it shall be to estimate the amount necessary to furnish a house, fuel, and table expenses for said bishop or bishops, and that they be authorized to draw on the funds of the Book Concern for said amount."

1844. After the words "said bishop or bishops" are inserted "subject to the action of the conference."

1852. In the fifth paragraph, instead of, "let the various allowances agreed upon in the *second*," it now reads correctly, "the fourth" section. There is then added the following:—

"But each annual conference shall have full power

to determine, by a vote of two-thirds of all the members present and voting, who among the superannuated and supernumerary preachers, and the widows and orphans of deceased preachers belonging to the conference, shall be claimants on the funds of said conference, and what amount each claimant shall receive from year to year."

1860. The following was inserted as a substitute for the section on raising annual supplies—paragraphs 4 and 6 being transferred to this section:

"1. The more effectually to raise the amount necessary to meet the above-mentioned allowances of the effective ministers and preachers, let there be made weekly class collections in all our societies where it is practicable; and in such circuits and stations where the stewards approve, large classes may be divided into two or three financial classes, to consist of not more than twelve members and a collector appointed by the preacher, (by and with the advice and consent of the stewards,) whose duty it shall be to collect weekly, monthly, or quarterly, as the case may be determined, from each member of the class what they agree to pay, and the money when collected shall be paid regularly to the class-leader, to be brought up by him to the leaders' meeting or quarterly conference, as the case may be.

"2. To provide to meet the claims that may be presented and determined at the annual conference, every preacher shall make an annual collection in every congregation of his charge, and the money so collected shall be lodged in the hands of the steward or stewards and brought or sent to the ensuing annual conference.

"3. Let the annual produce of the Charter Fund, as divided among the several annual conferences, be applied with the above contributions, but so as not to militate against the rules of the Charter Fund, and also the annual dividend arising from the profits of the

Book Concern. Out of the money so collected and brought to the respective annual conferences, let the various allowances agreed upon in accordance with the provisions of the first section be made up.

"4. Every annual conference has full liberty to adopt and recommend such plans and rules as to them may appear necessary the more effectually to raise supplies for the respective allowances. Each annual conference is authorized to raise a fund, if they judge it proper, subject to its own control, and under such regulations as their wisdom may direct, for the relief of the distressed traveling and superannuated preachers, their wives, widows, and children; and it shall be the duty of each annual conference to take measures *from year to year* to raise money in every circuit and station within its bounds for those purposes.

"5. Effective men who have not been able to obtain their allowance from the people where they have labored may present a claim to the conference, to be paid out of the money at the disposal of the conference, and such claim may be paid, or any part thereof, as the conference may determine.

"6. To defray the expenses of the delegates composing the General Conference, a collection shall be taken up in each circuit and station some time previously to the sitting of the conference, and the sums so collected shall be brought up by the delegation to the General Conference, and applied to the object herein contemplated, in proportion to the expenses of the several delegates."

The first paragraph of answer 4 was modified as follows: "Any preacher who shall refuse to occupy the house which may be provided for him by the stewards, shall thereby forfeit his claim on the stewards to the amount of said house rent."

1864. The above provision respecting occupying the houses provided by the stewards was struck out.

The following was stricken out of answer 1 to ques-

tion 1: "appointed by the quarterly conference according to the Deed of Settlement published in our form of Discipline."

The fourth paragraph was amended by adding, "In no case, however, shall the church or conference be holden accountable for any deficiency, as in the case of debt."

SECTION VI.

Support of Missions.

This first appears as a separate section in 1832, but provisions on the subject existed before.

1824. The following paragraph was appended to the section on "Raising annual Supplies, &c."

"8. (1.) It shall be the duty of each annual conference, where missionaries are to be employed, to appoint a committee, whose duty it shall be, in conjunction with the president of the conference, to determine on the amount which may be necessary for the support of each missionary, (agreeably to the regulations of the Discipline,) from year to year, for which amount the president of the conference for the time shall have authority to draw on the treasurer of the society in quarterly instalments in behalf of the missions."

1828. The following paragraphs added:—

"(3.) It is recommended that within the bounds of each annual conference there be established a conference missionary society, auxiliary to the Missionary Society of the Methodist Episcopal Church, with branches, under such regulations as the conferences respectively shall prescribe. Each conference missionary society shall annually transmit to the corresponding secretary of the parent society a copy of its annual report, embracing the operations of its branches, and shall also notify the treasurer of the amount collected in aid of the missionary cause, which amount

shall be subject to the order of the treasurer of the parent society.

"(4.) The treasurer of the parent society, under the direction of the board of managers, shall give information to the bishops annually, or oftener, if the board judge it expedient, of the state of the funds and the sums which may be drawn by them for the missionary purposes contemplated by the constitution. Agreeably to which information the bishops shall have authority to draw upon the treasurer for any sum within the amount designated, which the missionary committee of the annual conferences respectively shall judge necessary for the support of the missionaries and of the mission schools under their care. Provided always, that the sums so allowed for the support of a missionary shall not exceed the usual allowance of other itinerant preachers. The bishops shall always promptly notify the treasurer of all drafts made by them, and shall require regular quarterly communications to be made by each of the missionaries to the corresponding secretary of the parent society, giving information of the state and prospects of the several missions in which they are employed. No one shall be acknowledged a missionary, or receive support out of the funds of the society, who has not some definite field assigned to him, or who could not be an effective labourer on a circuit.

"(5.) In all cases of the appointment of a missionary, the name of such missionary and the district in which he is to labour, together with the probable expenses of the mission, shall be communicated by the bishop or the mission committee of each annual conference to the treasurer of the parent society, that a proper record of the same may be preserved.

"(6.) In all places where drafts are drawn in favour of any mission, if there be funds in the possession of any auxiliary conference missionary society, where such mission is established, the drafts for the support

of the mission shall be paid from said funds: if there be no auxiliary society, and there be money belonging to the Book Concern, the book committee or presiding elders, or preachers, shall pay the missionary drafts from the book money which may be in their possession; which drafts, when paid, shall be transmitted to the treasurer at New-York; and in no case, where any such moneys are at command, shall the drafts be sent to the treasurer at New-York to be paid."

1832. A distinct section was framed on this subject, and the following alterations were made in the previous provisions:—

Some change was made in the phraseology of paragraph 1, (1824,) but none in substance, except these: It required the mission committee to "keep a record of its doings, and report the same to its conference." And instead of saying that they are to estimate the amount "necessary for the support of the missionary, agreeably to the regulations of the Discipline," it says, "necessary for the support of each mission and mission school, in addition to the regular allowance of the Discipline to preachers and their families."

The following was inserted as the second paragraph:—

"2. Whenever a mission is to be established in any new place, or in any place beyond the bounds of an annual conference, either among the aborigines of our country or elsewhere, it shall be the duty of the bishop making such appointment immediately to notify the treasurer of the Missionary Society of the place, the number of missionaries to be employed, together with the probable amount necessary for the support of any such mission, which information shall be laid before the managers of the society; and they shall make an appropriation according to their judgment, from year to year, of the amount called for to sustain and prosecute the mission or missions designated; for which amount the missionary, or the superintendent of the mission

or missions, shall have authority to draw on the treasurer of the society in quarterly or half-yearly instalments."

1836. The following paragraphs were added :—

"7. The corresponding secretary shall, by virtue of his office, be a member of the New-York Conference, to which, in the interval of the General Conference, he shall be held responsible for his conduct, and the New York Conference shall have power, by and with the advice of the managers of the Missionary Society of the Methodist Episcopal Church, and consent of the bishop presiding, to remove him from office; and in case of removal, death, or resignation, the New-York Conference, with the concurrence of the presiding bishop, shall fill the vacancy until the next ensuing General Conference.

"8. (10.) It shall be the duty of the bishops to instruct all our foreign missionaries, that whenever they come in contact with any of the missionaries belonging to the Wesleyan Methodist Conference, they shall not interfere in their respective charges any further than to help them in their work when requested; but shall, on all occasions, cultivate a spirit of friendship and brotherly affection, as brethren engaged in the same common cause, namely, the salvation of the world, by grace through faith in the Lord Jesus Christ."

1840. In paragraph 7, the word "resident" is left out of the secretary's title, and the following new paragraphs are inserted :—

"8. There shall also be a secretary for the south and south-west, to labour in connection with the missions to the slaves, and to attend to the interests of the Missionary Society in such way and manner as the board of managers may direct. Should his office become vacant by death or otherwise, the board may fill the place until the next sitting of the annual conference to which he belongs, who shall then fill the vacancy until the next session of the General Conference.

"9. There shall be another secretary, to reside in the west, to labour in connection with the Indian missions, and to attend to the interests of the Missionary Society in such way and manner as the board of mana gers may direct. Should his office become vacant by death or otherwise, the board may fill the place until the next sitting of the annual conference to which he belongs, who shall then fill the vacancy until the next session of the General Conference."

1844. The following new paragraphs were inserted:—

"4. It shall be the duty of each annual conference to appoint some month within the conference year, in which missionary collections shall be taken up within their respective bounds, and also to make such arrangements concerning branch societies as may be deemed expedient.

"5. It shall be the duty of the presiding elders to bring the subject of our missions before the quarterly meeting conference of each circuit and station within their districts, as early in the conference year as may be practicable, and the quarterly meeting conference shall proceed to appoint a committee of not less than *five*, nor more than *nine*, all of whom shall be members of the Methodist Episcopal Church, to be called the Committee on Missions, whose duty it shall be to aid the presiding elder and preacher in charge, in raising missionary societies, taking up collections, and in any other way which the quarterly meeting conference may judge necessary for the purpose of raising missionary funds; such as having sermons preached, or lectures delivered, on the subject of missions, and the establishing of missionary prayer-meetings, for the promotion of the cause.

"6. It shall be the duty of the preachers in charge of circuits and stations to organize one or more missionary societies in their respective charges, if it should be practicable; to bear any name which the societies

may choose; provided always that these societies shall be auxiliary to the missionary society of the annual conference to which such charges may belong, and shall be governed by such rules and regulations as the annual conference may prescribe. It shall also be their duty to take up, or cause to be taken up, a missionary collection in each and every congregation within their respective charges, at such time as may be fixed on by the annual conference. It shall be their duty, further, to appoint in every class within their charges a missionary collector, who shall keep a book, in which shall be enrolled the names of all the members of the class, and shall collect from each member who shall feel disposed to contribute, at the rate of one cent per week, or fifty cents per year, and shall pay over the sums so collected to the preacher in charge, at or before the last quarterly meeting in the conference year; and the preacher in charge shall transmit the same to the annual conference, together with such sums as may have been collected by him from the congregations, as well as all sums received from branch societies, or otherwise, all of which shall be reported in writing.

"7. It shall be the duty of the quarterly meeting conference, from time to time, to fill up vacancies which may occur in the missionary committee, which committee shall have the right to a seat in the quarterly meeting conference, during its action on the subject of missions, but at no other time.

"8. In order to keep up such missionary societies as may be established, it shall be the duty of the missionary committee to use their best efforts to hold at least once a year a meeting of the missionary society within the charge to which they may belong; in doing which they shall have the aid of the preacher in charge, and also of the quarterly meeting conference, if need be.

"9. It will be expected that in the examination in the annual conference a reference will be had to the faithful

performance of the duty of preachers on this subject, in the passage of character.

Paragraph 7, of 1836, and paragraphs 8 and 9, of 1840, struck out, and the following substituted :—

" 13. The corresponding secretary shall be a member of such annual conference as he may, with the approbation of the bishops, select.

" 14. For the purpose of more effectually administering the financial concerns of the Indian Mission Conference, as also promoting its spiritual welfare, there shall be a superintendent appointed by the bishop, who shall be a member of said conference, and reside within its bounds, to be continued in office for any time not exceeding four years. It shall be his duty to overlook all the accounts of the missionaries and the superintendents of schools, to attend to all the interests of our missions and schools within the bounds of said conference, as those interests may be connected with the government of the United States, and with the Indian school fund.

" He may visit Washington city once a year, or oftener, if it be deemed necessary ; and also, as far as his time and circumstances will permit, and it may be judged necessary for the interests of the mission, visit the interior of the Indian country with a view to the extension of the work within his bounds. His salary shall not exceed the ordinary allowance of other itinerant preachers ; and his table and other expenses shall be estimated by the mission committee of the conference, for which amount he shall have authority to draw on the treasurer of the Missionary Society, in quarterly instalments."

1848. " 4. Any annual conference may, at its option by a vote of two-thirds of its members, assume the responsibility of supporting such missions already established, or to be established, within its own limits, as have hitherto been reported under the head of ' Missions in the Destitute Portions of the Regular Work ;'

and for this purpose, it shall be at liberty to organize a Conference Domestic Society with branches; *provided* such organization shall not interfere with the collections for the Missionary Society of the Methodist Episcopal Church, as required by the Discipline. *Provided also*, that in case more funds shall be raised for such missions than are needed, the surplus shall be paid over to the treasurer of the parent society of the Methodist Episcopal Church, at New-York, to be appropriated to such mission or missions, under the care of the society, as may be designated by said conference. It shall be the duty of every such Conference Domestic Society to send, annually, to the corresponding secretary at New-York, a full and detailed account of the number, names, condition, and prospects, of each mission under its care; and to the treasurer of the parent society at New-York, an account of its receipts, incidental expenses, and disbursements."

"17. It shall be the duty of all our missionaries, except those who are appointed to labour for the benefit of the slaves, to form their circuits into auxiliary missionary societies, and to make regular quarterly and class collections wherever practicable, and report the amount collected every three months, either by endorsing it on their drafts, or by transmitting the money to the treasurer of the parent society."

1852. Chapter iv. This chapter has been greatly altered:—

1. Is an entire addition in the words following:—

"1. The support of missions is committed to the churches, congregations, and societies, as such."

2 is the same as was formerly 1, except the omission of the words *to be denominated the Mission Committee*, which are omitted.

3 is new, as follows:—

"3. It shall be the duty of each annual conference to form within its bounds a Conference Missionary Society, which shall appoint its own officers, fix the

terms of membership, and otherwise regulate its own administration. But it shall pay all its funds into the treasury of the parent society."

4, (formerly 6.) Makes it the duty of [each] presiding elder to bring the subject of our missions before the [first] quarterly conference in each year, instead of "*as early in the conference year as may be practicable.*" It provides that the preacher in charge shall be chairman of the committee on missions, which committee is to consist of not less than three, (formerly five,) "whose duty it shall be to aid the preacher in charge in carrying into effect the disciplinary measures for the support of our missions." The rest of the article is omitted.

"5. It shall be the duty of the preacher in charge, aided by the committee on missions, to provide for the diffusion of missionary intelligence in the church and congregation.

"6. It shall be the duty of the preacher in charge, aided by the committee on missions, to institute a monthly missionary prayer-meeting, or lecture, in each society, or church and congregation, wherever practicable, for the purpose of imploring the divine blessing on missions; for the diffusion of missionary intelligence; and to afford an opportunity for voluntary offerings in the missionary cause.

"7. It shall be the duty of the preacher in charge, aided by the committee on missions, to appoint missionary collectors, and furnish them with suitable books and instructions, that they may call on each member of the society, or church and congregation, and on other persons, at their discretion, for his or her annual, semi-annual, quarterly, monthly, or weekly contributions for the support of missions. Said collectors shall make monthly returns (unless otherwise instructed by the committee) to the preacher in charge, or to the missionary treasurer of the church, if there be such treasurer appointed by the committee on missions. Such returns shall be fairly entered in a book, which

the committee shall provide, together with collections and contributions received from other sources. Such entries shall set forth the name of each collector, the real or assumed names of the contributors to each collector, with the amount contributed by each.

"8. Each preacher in charge shall report at conference, to the executive committee, or board of managers of the Conference Missionary Society, a plain transcript of the record of the returns provided for in sec. 7, comprehending the name of each collector in his charge, and the name, real or assumed, of each contributor to each collector of *fifty cents* or upward during the year; and the aggregate sum of all contributions under *fifty* cents each, that they may be by said executive committee, or board of managers, properly arranged by districts, and by charges, for publication in the annual report of the Conference Missionary Society; together with the contributions and collections received from other sources, unless the conference shall by vote declare such transcript returns, and such publication, not to be advisable.

"9. It shall be the duty of the preacher in charge, with the aid of the committee on missions, to present once in the year, to the societies, or the churches and congregations, the cause of missions, and to ask public collections and contributions for the support of the same. The manner of asking and taking such collections and contributions shall be at the discretion of the pastor and the committee on missions, with this injunction, that the pastor shall preach, or cause to be preached on the occasion, one or more sermons; and with the recommendation that one whole Sabbath day be given to the cause, on this annual presentation of missions, in our principal churches and congregations.

"10. It is earnestly recommended that each Sunday school in our churches and congregations be organized into a Missionary Society, under such rules and regu-

lations as the pastor, the superintendent, and teachers may prescribe.

"11. Each annual conference shall designate the month or months in which the public collections and contributions for missions shall be taken within its bounds.

"12. The president of the conference, at each session, shall appoint one of its members, with an alternate, to preach a missionary sermon during its next succeeding session, at such time and place as the officers of the Conference Missionary Society shall designate, and said officers shall cause timely notice of such sermon to be published abroad."

13 is the same as 10 of the former edition.

"14. Each presiding elder is charged with seeing that the foregoing provisions, as far as applicable to his district, are faithfully executed within his district."

15 is 14 of the former edition.

16 is the same as 4 of the former edition, omitting the words *or to be established;* and the latter period, making it the duty of such Conference Society *to send reports to New-York*, is omitted.

1860. The fourth paragraph was amended by striking out *first*, and inserting in its place "last;" so that it reads "at the last quarterly conference in each year."

The 13th paragraph was struck out, and the following inserted:

"It shall be the duty of each presiding elder to see that the foregoing provisions are faithfully executed in his district; and in order thereto, he shall inquire at each session of the quarterly conference what has been done by the Mission Committee toward raising funds for the support of missions during the preceding quarter, and particularly whether the Sunday schools have been organized into Missionary Societies."

The 14th paragraph was displaced by the following:

"When the character of the presiding elder is under examination, the bishop shall ask him whether the provisions of the Discipline for the support of missions

have been carried out on his district; and when the character of a preacher in charge is examined, inquire of him what amount has been raised on his charge for missions."

1864. The following change was made in the 8th paragraph: The words "of fifty cents or upward" were stricken out; so that it reads, "comprehending the name of each collector in his charge, and the name, real or assumed, of each contributor to each collector, that they may be," etc.

Tracts.

1852. A new chapter on Tracts was added. It is as follows:

"Of the Printing and Circulation of Religious Tracts.

"1. It is recommended to our people everywhere to form Tract Societies, auxiliary to the Tract Society of the Methodist Episcopal Church.

"2. It is recommended to preachers in charge to make annually, in their several congregations, collections in behalf of the Tract Society of the Methodist Episcopal Church."

1864. The following paragraph was added:

"3. It shall be the duty of each presiding elder to bring the Tract cause before the first quarterly meeting conference of each year, in each circuit and station within his district, and said conference shall appoint a committee whose duty it shall be to devise and execute plans for local tract distribution."

Education.

1864. The following new section was introduced:

"*Quest.* How shall the Church provide for the higher education of her youth?

"*Ans.* 1. It is recommended that wherever practicable, each conference have at least one academy or

seminary under its direct supervision; and that such institutions confine themselves to their legitimate sphere of duties.

"2. It is also recommended that, as a general thing, not less than four conferences unite in the support of a college or university; and the conferences are earnestly advised not to multiply schools, especially of this higher grade, beyond the wants of the people or their ability to sustain them.

"3. All these schools are, to a certain extent, beneficiary institutions. The academy must be furnished with buildings and apparatus by the benevolence of the Church. The college must, in addition to these, have such endowments as shall yield a regular income sufficient to meet its current expenses; and, that our people may be properly instructed in this matter, it shall be the duty of each preacher in charge to preach on the subject of education once a year, to diffuse information by the distribution of tracts, or otherwise, and especially to call the attention of our wealthy members and friends to the duty of making liberal donations and bequests to this object. It is also recommended that each conference take up annually a collection to aid the work of education.

"4. It is advised that educational societies for the aid of poor young men be established, in connection with each of our colleges and biblical institutes, or annual conferences."

Trusteeship.

1864. The following new section was introduced:

"*Quest.* What shall be done for the better security of donations, bequests, grants, etc., made for benevolent purposes to the Methodist Episcopal Church in the United States of America?

"*Ans.* 1. The General Conference shall appoint and perpetuate a Board of Trustees composed of min-

isters and laymen, consisting of not less than five nor more than nine, who shall be invested with corporate powers, and shall be authorized to receive and hold in trust for the benefit of the Methodist Episcopal Church, under the direction of the General Conference, any and all donations, bequests, grants, etc., made to the Methodist Episcopal Church, not specially designated or directed, but simply made to the 'Methodist Episcopal Church in the United States of America.'

"2. When any such donation, bequest, grant, etc., is made to the Church, it shall be the duty of the preacher in the bounds of whose charge it occurs to give an early notice thereof to the Board, who shall proceed without delay to take possession of the same according to the provisions of their charter.

"3. The Board shall make a faithful report of their doings, and of the funds or property on hand, at each quadrennial session of the General Conference of the Methodist Episcopal Church, and all donations thus reported and received shall be disposed of by order of the General Conference for the benefit of the Methodist Episcopal Church in the United States of America."

SECTION VII.

Of the Chartered Fund.

This section was first introduced in 1796. It was as follows:—

1796. "*Quest.* 1. What further provision shall be made for the distressed travelling preachers, for the families of travelling preachers, and for the superannuated and worn-out preachers, and the widows and orphans of preachers?

"*Ans.* There shall be a chartered fund, to be supported by the voluntary contributions of our friends: the principal stock of which shall be funded under the direction of trustees, and the interest applied under the direction of the General Conference, according to the following regulations:"—

1. That no sum exceeding sixty-four dollars shall in any one year be applied to the use of an itinerant, superannuated, or worn-out *single* preacher.

2. That no sum exceeding one hundred and twenty-eight dollars in any one year shall be applied to the use of any itinerant, superannuated, or worn-out *married* preacher.

3. That no sum exceeding sixty-four dollars in any one year shall be applied for the use of each widow of itinerant, superannuated, or worn-out preachers.

4. That no sum exceeding sixteen dollars shall be applied in any one year for the use of each child or orphan of itinerant, superannuated, or worn-out preachers.

5. That the elders, and those who have the oversight of circuits, shall be collectors and receivers of subscriptions, &c., for this fund.

6. The money shall, if possible, be conveyed by bills of exchange, through the means of the post, to John Dickins, our general book steward in Philadelphia, who shall pay it to the trustees of the fund: otherwise it shall be brought to the ensuing yearly conference.

7. There shall be no money drawn out of the fund till the first day of August, 1798.

8. The interest shall be divided into six* parts, and each of the yearly conferences shall have authority to draw that sixth part out of the fund, according to the regulations before prescribed: and if in one or more conferences a part less than one-sixth be drawn out of the

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* The number varies, from time to time, according to the number of conferences.

fund in any given year, then in such case or cases the other yearly conferences, held in the same year, shall have authority, if they judge it necessary, to draw out of the fund, according to the above regulation, such surplus of the interest which has not been applied by the former conferences; and the bishops shall bring the necessary information of the state of the interest of the fund, respecting the year in question, from conference to conference.

9. The present stock of the preachers' fund shall be thrown into the chartered fund.

10. The produce of the sale of our books, after the book debts are paid, and a sufficient capital is provided for carrying on the business, shall be regularly paid into the chartered fund.

11. The money subscribed for the chartered fund may be lodged on proper securities in the states respectively in which it has been subscribed, under the direction of deputies living in such states respectively; *provided* such securities and such deputies be proposed as shall be approved of by the trustees in Philadelphia; and the stock in which it is proposed to lodge the money be sufficiently productive to give satisfaction to the trustees.

1800. The following changes were made, namely:—The first four paragraphs were struck out.

In paragraph 6 (2) it is provided that the money may be conveyed "by bills of exchange or otherwise," and the name of the book steward is left out. Paragraph 7 was omitted, and the following new paragraph was inserted:—

"4. All drafts on the chartered fund shall be made on the president of the said fund, by order of the annual conference, signed by the president, and countersigned by the secretary of the said conference."

In paragraph 9, (5,) for "present stock," we have "old stock." At the end of paragraph 10, (6,) the

following clause was added :—"to be applied, with the annual interest of the funded stock, to the support of the itinerant ministry, &c., agreeably to the design and rules of the chartered fund, and the twenty-sixth section of this Discipline." [Sec. 5, Part ii.]

The following new paragraph was inserted :—

"7. In case of the death, expulsion from society, or resignation of one or more of the trustees of the chartered fund, during the recess of the General Conference, the Philadelphia Annual Conference is authorized, in such case, to elect one or more trustees to fill the place or places, so vacated, till the next General Conference."

1804. Paragraph 10 of 1796, and paragraph 7 of 1800, were left out.

1812. Paragraph 9 of 1796 struck out.

1848. Quest. 1, Answ. 3, the edition of 1848 says :—"The interest shall be divided into *thirty-nine* parts, and each annual conference has authority to draw *one thirty-ninth* part," &c. In 1852, "thirty-eight" and "one thirty-eighth," &c.

"*Quest.* 2. (Added this year.) "How shall vacancies in the board of trustees of the chartered fund be filled?

"*Ans.* The board of trustees shall have power to fill any vacancy or vacancies that may occur in their body by death, resignation, or otherwise, subject, however, to the approval of the first General Conference that may be held after such vacancy or vacancies shall have occurred."

1856. Chapter v. Answer 3 of Question 1 is changed so as to read "forty-five parts."

1860. The interest to be divided into forty-nine parts.

1864. The interest to be divided into fifty-four parts.

SECTION VIII.

Of the printing and circulating of Books, and of the Profits arising therefrom.

This subject was first introduced into the Discipline in

1787,* as follows:—

"As it has been frequently recommended by the preachers and people, that such books as are wanted be printed in this country, we therefore propose,

"1. That the advice of the conference shall be desired concerning any valuable impression, and their consent be obtained before any steps be taken for the printing thereof.

"2. That the profits of the books, after all the necessary expenses are defrayed, shall be applied, according to the discretion of the conference, toward the college, the preachers' fund, the deficiencies of the preachers, the distant missions, or the debts on our churches."

1790. The last clause was altered, so as to provide that the profits "be applied, as the bishop and Council† shall direct."

1792. The following was substituted as the entire section:—

"*Quest.* 1. Who is employed to manage the printing business?

"*Ans.* John Dickins.

"*Quest.* 2. What allowances shall be paid him annually for his services?

"*Ans.* 1. Two hundred dollars for a dwelling house and for a book room.

"2. Eighty dollars for a boy.

"3. Fifty-three dollars and one-third for firewood; and,

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* See Lee's Hist. of the Meth., p. 129.

† "The Council" was a body that had a brief existence at that time. (See Lee's History of the Methodists, pp. 149–159.)

"4. Three hundred and thirty-three dollars to clothe and feed himself, his wife, and his children. In all, six hundred and sixty-six dollars and one-third.

"*Quest.* 3. What powers shall be granted him?

"*Ans.* 1. To regulate the publications according to the state of the finances.

"2. To determine, with the approbation of the book committee, on the amount of the drafts which may be drawn from time to time on the book fund.

"3. To complain to the district conferences if any preachers shall neglect to make due payment for books.

"4. To publish from time to time such books or treatises, as he and the other members of the book committee shall unanimously judge proper.

"*Quest.* 4. Who shall form the book committee?

"*Ans.* John Dickins, Henry Willis, Thomas Haskins, and the preacher who is stationed in Philadelphia from time to time.

"*Quest.* 5. How much shall be annually allowed out of the book fund for Cokesbury College till the next General Conference?

"*Ans.* Eight hundred dollars for the ensuing year; and one thousand sixty-six dollars and two-thirds for each of the remaining three years.

"*Quest.* 6. What directions shall be given concerning the application of the money allowed as above for Cokesbury College?

"*Ans.* The money shall be applied as follows:—

"1. For the education and board of the boys that are now on the charitable part of the foundation. But no boy shall be again placed on the charity till the next General Conference.

"2. The surplus of the money, after the charity is supplied, shall be from time to time appropriated to the payment of the debt of the college, and to the finishing of the building, under the direction of the bishop and the committee of safety.

"N. B. The present debt of the college is about

eleven hundred dollars. The present expense of the charity is about nine hundred and sixty-three dollars annually; but this will probably sink into less than one-half before the next General Conference.

"*Quest.* 7. What sum of money shall be allowed distressed preachers out of the book fund, till the next General Conference?

"*Ans.* Two hundred and sixty-six dollars and one-third per annum.

"*Quest.* 8. How is the money mentioned above, for the benefit of distressed preachers, to be drawn out of the book fund?

"*Ans.* By the bishop, according to the united judgment of himself and the district conferences.

"*Quest.* 9. What shall be allowed the bishop out of the book fund, for the benefit of district schools, till the next General Conference?

"*Ans.* Sixty-four dollars per annum.

"*Quest.* 10. How shall the surplus of the book fund be applied till the next General Conference, after the provisions above mentioned are made?

"*Ans.* To the forming of a capital stock for the carrying on of the concerns of the books."

1796. The following alterations were made:—

Under Question 3, Answers 2 and 4 were struck out. Question 4 was struck out. Also all that relates to the college, (Questions 5 and 6,) it having been destroyed by fire the preceding year.

Questions 9 and 10 struck out, and the following added:—

"*Quest.* 6. In what manner shall the accounts of the general book steward be examined?

"*Ans.* The Philadelphia Conference shall from year to year appoint a committee, who shall examine quarterly his receipts and disbursements and other accounts.

"*Quest.* 7. What mode shall be struck out for the recovery of bad or suspected book debts?

"*Ans.* 1. Let every yearly conference appoint a

committee or committees for the examination of the accounts of the travelling book stewards in their respective districts.

"2. Let every presiding elder, and every preacher who has the oversight of a circuit, do every thing in their power to recover all the debts in their circuit or district, and also all books which may remain in the hands of persons who shall have resigned, or been withdrawn from the office of a travelling book steward.

"*Quest.* 8. Shall any drafts be made on the book fund before all its debts are discharged?

"*Ans.* There shall be none till the debts are discharged, except in the case of distressed travelling preachers.

"*Quest.* 9. What directions shall be given concerning the regulation of our press?

"*Ans.* The general book steward shall print no books or tracts of any kind without the consent of a bishop and two-thirds of the Philadelphia Conference.*

"*Quest.* 10. Will the conference recommend and engage to promote the publication of a magazine, entitled, *The Methodist Magazine*, which shall consist of compilations from the British magazines, and of original accounts of the experience of pious persons, and shall be published in monthly numbers?

"*Ans.* The conference will recommend such a magazine, and desire that it may be printed."

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* In accordance with the direction of the General Conference, (Quest. 6,) the Philadelphia Conference, in 1797, appointed a book committee, and the following note was entered on the Annual Minutes for that year:—

"The above committee are to meet at Philadelphia on the 2d of January, 1798, and once a quarter afterward, or oftener if necessary, to consider and determine what manuscripts, books, or pamphlets shall be printed.

"Four of the said committee, when met as above, shall proceed to business, provided that the chairman and one of the presiding elders be present. And the general book steward shall lay before the committee all manuscripts, books, and pamphlets which are designed for publication, except such as the General Conference has authorized him to publish."

1800. The form of questions and answers laid aside, and the whole section remodelled as follows :—

"1. Ezekiel Cooper is appointed the superintendent of the Book Concern, who shall have authority to regulate the publications, and all other parts of the business, according to the state of the finances from time to time. It shall be his duty to inform the annual conferences if any of the preachers or private members of the society neglect to make due payment. He may publish any books or tracts which, at any time, may be approved of or recommended by the majority of an annual conference, provided such books or tracts be also approved of by the book committee, which shall be appointed by the Philadelphia Annual Conference. He may reprint any book or tract which has once been approved and published by us, when, in his judgment, the same ought to be reprinted. Let his accounts and books be examined by the Philadelphia Conference at the time of the sitting of the said conference.

"2. It shall be the duty of every presiding elder, where no book steward is appointed, to see that his district be fully supplied with books. He is to order such books as are wanted, and to give direction to whose care the same are to be sent; and he is to take the oversight of all our books sent into his district, and to account with the superintendent for the same. He is to have the books distributed among the several circuits in his district, and is to keep an account with each preacher who receives or sells the books; and is to receive the money, and to forward it to the superintendent. When a presiding elder is removed, he is to make a full settlement for all the books sold or remaining in his district; and is also to make a transfer to his successor of all the books and accounts left with the preachers in the district, the amount of which shall go to his credit, and pass to the debit of his successor.

"3. It shall be the duty of every preacher, who has the charge of a circuit, to see that his circuit be duly supplied with books, and to take charge of all the

books which are sent to him, from time to time, or which may be in his circuit; and he is to account with the presiding elder for the same. When a preacher leaves his circuit, he must settle with the presiding elder for all the books he has disposed of; he is also to make out an inventory of all that are remaining unsold, which shall be collected at one place; the amount of which shall go to his credit, and be transferred to his successor, who is to take charge of the same. If the preacher who has the charge of the circuit be negligent in dispersing the books, the presiding elder shall commit the charge of the books to another.

"4. The superintendent of the book business may, from time to time, supply the preachers with books in those circuits which are adjacent or convenient to Philadelphia, and settle with them for the same: in such cases the regulations respecting the presiding elders are not to apply.

"5. In all cases where books are sent to distant places, the presiding elders or preachers shall be allowed to put a small additional price on such books as will best bear it, in order to pay the expense of freight or carriage: but the addition must not be more than what is necessary to defray such expenses.

"6. Every annual conference shall appoint a committee or committees to examine the accounts of the presiding elders, preachers, and book stewards, in their respective districts or circuits. Every presiding elder, minister, and preacher, shall do every thing in their power to recover all debts due to the Concern, and also all the books belonging to the Concern, which may remain in the hands of any person within their districts or circuits. If any preacher or member be indebted to the Book Concern, and refuse to make payment, or to come to a just settlement, let him be dealt with for a breach of trust, and such effectual measures be adopted for the recovery of such debts as shall be agreeable to the direction of the annual conferences respectively.

"7. There shall be no drafts made upon the Book

Concern till its debts are discharged, and a sufficient capital provided for carrying on the business; after which, the profits arising from the books shall be regularly paid to the chartered fund, and be applied, with the annual income of the funded stock, to the support of the distressed travelling preachers and their families, the widows and orphans of preachers, &c.*

"8. It shall be the duty of the preacher or preachers who travel with any of the bishops, if he or they be authorized by the superintendent of the Book Concern, to act as an agent in the settlement of accounts, collecting money, or in transacting any business belonging to the Book Concern.

"9. In case of the death, dismission, or resignation of the superintendent, during the recess of the General Conference, the Philadelphia Conference shall have power to appoint another superintendent, till the next General Conference.

"10. No travelling preacher shall print or circulate any books or pamphlets, without the consent of the annual conference to which he belongs, except as an agent of the superintendent of the Book Concern.

"11. The Form of Discipline shall be printed by itself, and the bishops' explanatory notes by themselves; but in such a manner that the notes may be conveniently bound up with the Form of Discipline. And every presiding elder, preacher, or other person, who has the charge of the books, may send for as many copies of the Form as he pleases, with or without the notes."

1804. The following alterations were made:—

The title, "superintendent of the Book Concern," which was adopted in 1800, was now dropped, and the old title, "general book steward," restored.

Paragraph 1, begins, "The book business shall be removed to and carried on in the city of New-York. Ezekiel Cooper is reappointed general book steward,

* This "&c.," so singularly inappropriate in such a connection, has been perpetuated in every subsequent edition.

who shall have authority, &c." It is further provided, that the publications shall be regulated not only by "the state of the finances," but also by "the demands of the connection." For the rest of the paragraph, after the word "payment," the following is substituted: "He shall publish such books and tracts as are recommended by the General Conference, and such as may be approved of and recommended by an annual conference, and none other. But he may reprint any book or tract, which has once been approved of and published by us, when in his judgment, and the judgment of the book committee, the same ought to be reprinted. The book committee, consisting of five, shall be annually appointed by the New-York Conference, who shall, previous to each annual sitting, examine into the accounts of the general book steward, and report to the conference the state of the Concern. John Wilson is appointed assistant editor and general book steward; and in case of the death or resignation of the editor and general book steward, the assistant shall carry on the Concern till the sitting of the next New-York Conference."

In paragraphs 4 and 9, "Philadelphia" changed to "New-York."

Paragraph 7 struck out, and the following substituted:—

"7. The profits arising from the Book Concern, after a sufficient capital to carry on the business is retained, shall be regularly applied to the support of the distressed travelling preachers and their families, the widows and orphans of preachers, &c. The general book steward shall every year send forward to each annual conference an account of the dividend which the several annual conferences may draw that year; and each conference may draw for their proportionate part, on any person who has book money in hand, and the drafts, with the receipt of the conference thereon, shall be sent to the general book steward, and be placed to the credit of the person who paid the same. But each

annual conference is authorized, at all events, to draw on the general book steward for one hundred dollars."

Paragraphs 8, 10, and 11, of 1800, were struck out.

1808. The following alterations were made :—

The names of the general book steward and his assistant are omitted.

Paragraph 4 is struck out; also paragraph 5, and the following substituted for it :—

"4. The Book Concern shall pay all the expense of the conveyance of books to presiding elders, until they are within the bounds of their districts."

The last sentence of paragraph 7, of 1804, struck out.

To paragraph 9, of 1800, (7,) the following sentence added :—"But no general book steward or editor in the Book Concern shall serve in that department for more than eight years successively."

A paragraph corresponding to No. 10, of 1800, (which was struck out in 1804,) restored as follows :—"8. No travelling preacher is permitted to publish any book or pamphlet, without the approbation of the annual conference to which he belongs, or of a committee chosen by them."

1812. The following sentence, transferred from Part i, Sec. 12, (p. 146,) was added at the end of the section :—

"It is recommended to the annual conferences to caution and restrict our preachers from improper publications."

1816. In paragraph 1, (1804,) after the first sentence, the following was inserted :—

"There shall be one editor and general book steward, and an assistant to act under his direction, both of whom shall be chosen from among the travelling preachers, and by virtue of their appointment shall be members of the New-York Annual Conference, to whom, in the interval of the General Conference, they shall be responsible for their conduct in the book business. And the New-York Conference, in the interval of the

General Conference, shall have power, if they deem it necessary, by and with the advice and consent of the bishops and book committee, to remove either of them; and, in case of removal, death, or resignation, to appoint a successor to act until the next ensuing General Conference."

It was now ordered (paragraph 1) that the publications should be regulated "as the state of the finances will admit, and the demands may require."

1820. The following alterations were made :—

The general book steward, instead of being restricted from publishing any books but such "as are recommended by the General Conference," or "approved and recommended by an annual conference," was authorized to "publish any new work not before published by us, which shall be approved and recommended" by the book committee.

The following new paragraphs were inserted :—

"2. There shall be a book agent who shall reside in Cincinnati, and manage the Concern in the western country, under the direction of the editor at New-York; and who, by virtue of his appointment, shall be a member of the Ohio Annual Conference, under the same regulations by which the agents at New-York are members of the New-York Annual Conference. And the Ohio Conference shall appoint a committee of three, whose duty it shall be to examine the accounts of said agent and report to the said conference annually; and in case of the death or resignation of the agent, the Ohio Conference shall have authority to appoint a successor until the sitting of the ensuing General Conference."

"4. It shall be the duty of all presiding elders having accounts open with the Concern, to pay over to the agents annually, or oftener, all the money in their hands, or which may be due from them; rendering, at the same time, an account of all the books remaining in their districts unsold; and it shall be the duty of preachers in circuits and stations, having accounts with

the presiding elder, to make settlements and render payments in a similar way."

1824. The paragraph prohibiting travelling preachers from publishing without the approbation of conference (see 1808 and 1812) was struck out, and the following substituted :—

"9. Any travelling preacher who may publish any work or book of his own shall be responsible to his conference for any obnoxious matter or doctrine therein contained."

1828. The following alterations were made :—

It is made the duty of the general book steward "also to send a copy of the annual exhibit to each of the several annual conferences, so as that such exhibit may be laid before said conferences, if possible, at their sessions next succeeding the making thereof."

It is provided that the assistant shall carry on the Concern in case of the death or resignation of the general book steward, "or of the editor of the Christian Advocate and Journal."

The following new paragraph was inserted :—

"2. There shall be also an editor of the Christian Advocate and Journal, (elected in the same way and for the same time as the editor and general book steward,) who shall have power, if need be, with the advice and consent of the book committee and book agents at New-York, to employ an assistant. He shall have charge of the clerks in that department, and of all business connected with it, and shall be responsible for its due and efficient management. He shall also edit and publish the Child's Magazine, Sunday school books and tracts, and be *ex officio* a member of the New-York Book Committee." It was provided that only four of the book committee should be chosen by the New-York Conference, the fifth being the editor of the Christian Advocate and Journal.

But the most important of all the alterations was the striking out of all the paragraphs relating to the old system of selling books on commission, (see 2, 3, of 1800,

4 of 1808, and 4 of 1820,) in place of which the following were substituted :—

"5. No books shall hereafter be issued on *commission*, either from New-York or Cincinnati."

"7. At each annual conference next ensuing the passage of this resolution, the presiding elders shall deliver into the hands of the book agents, (or book committee of such conference,) for all the books in the several circuits and stations in their districts, the receipts of those persons in whose care such books shall have been left. After the appointments for the year ensuing have been announced, the agents or book committee shall give to each preacher the receipts belonging to his circuit or station, retaining an exact account of the amount called for by such receipts, which shall be charged against said preacher, and accounted for by him at the next annual conference ; provided, that the several presiding elders shall be at equal liberty to sell any such books on the same terms and principles with other preachers, and shall account therefor with the preachers to whom they have been charged, or with the agents or the book committees of their respective conferences."

1832. The first part of the section was remodelled as follows :—

"1. The principal establishment of the book business shall be in the city of New-York ; and there shall be such subordinate establishments in other places as the General Conference may deem expedient.

"2. There shall be one editor appointed to take charge of the Methodist Magazine and Quarterly Review, and all the editorial business of the Book Concern, not included in the department of our other periodical works.

"There shall be another editor, to whose superintendency shall be assigned the Christian Advocate and Journal and Zion's Herald, Youth's Instructor and Sabbath School and Bible Class Assistant, Child's Magazine, Sunday-school books and tracts ; and in this department there shall be an assistant editor.

"3. There shall be an agent, or general book steward, and an assistant, who shall act as chief clerk, both of whom, together with the editors and assistant editor, shall be chosen from among the travelling preachers, &c."

The other provisions in regard to the jurisdiction of the New-York Conference, the term of office, and the duties and powers of the general book steward, remained substantially the same, except that "what belongs to editorial departments" is exempted from being regulated by him, and for the republication of a work before published at the Book Room, it was sufficient that it meet the judgment of the agent and of the editors, and for the publication of a new work he must have the approbation both of the editors and of the book committee.

The annual exhibit was now required to be sent to the conferences, "as early as possible after it shall have been prepared."

The following new organization of a book committee was adopted:—

"5. The book committee shall consist of seven members, to be chosen annually by the New-York Annual Conference, and the three editors as herein before provided for. It shall be their duty to examine annually into the state of the Book Concern, to inspect the accounts of the agents, to make a report thereof annually to the New-York Conference, and to the General Conference at its regular sessions. They shall also attend to such matters as may be referred to them by the editors or agents in reference to editing, printing, or publishing, and also to co-operate with the editor of the Christian Advocate in the selection of Sunday-school books and tracts."

In the paragraph respecting the Western Book Concern, such changes are made in the phraseology as the changes at New-York required; and the following substantial ones, namely:—an assistant is appointed to the book agent there; the book committee was to consist

of five, and it is made their duty to report also "to the General Conference at its session," "and to give advice in any matters in reference to the branch in the west."

The following new paragraph was inserted :—

"7. There shall also be a general depository for our books, Sunday-school books, and tracts, at New-Orleans, under the charge of an agent elected by the General Conference, which shall bear the same relation to the general agency in New-York as the branch establishment at Cincinnati does, and be under the same responsibilities; and the same to the Mississippi Conference, which that at Cincinnati does to the Ohio Conference."

In the sentence relating to those who refuse to make payment to the Book Concern, the word "person" is inserted before "preacher, or member," and it is directed that they shall be "dealt with in the same manner as is directed in other cases of debt and disputed accounts."

The following new paragraphs were added :—

"13. No editor, agent, or clerk, employed in the Book Concern, or in any department belonging to it, shall be allowed in any case to publish or sell books as his own private property.

"14. The editors, the general book steward, and book committee at New-York, shall be authorized to adopt such measures as they may deem expedient, and as shall be found practicable, to secure the premises on Mulberry-street for the uses and purposes for which the purchase was made, and the buildings erected."

1836. The following alterations were made :— The branches of the Book Concern are no longer spoken of as "subordinate."

The entire editorial department at New-York is committed to one editor and an assistant.

The provision that the officers of the Book Concern should not continue in office longer than eight years, struck out.

Still another organization of the book committee was adopted, as follows :—

"5. The book committee in New-York shall consist of all the preachers stationed for the time being in that city by the New-York Annual Conference, including the editors, the resident corresponding secretary of the Missionary Society, and the presiding elder of the district." Their duties remain the same.

Some changes were made in the establishment at Cincinnati. The agents in the west were to manage the Concern so "as to co-operate with the agents at New-York." The following clause, increasing the business of the establishment, was inserted:—"They shall have authority to publish any book in our catalogue, when in their judgment and that of the book committee it shall be advantageous to the interests of the church; provided, that they shall not publish type editions of such books as are stereotyped in New-York. And there shall be an editor and an assistant editor, who shall have charge of the Western Christian Advocate, and all the editorial business of this establishment; and who, together with the agent and assistant agent, shall be chosen from among the travelling preachers, &c."

The book committee was to "consist of seven members, including the editors." It was provided that "the proceeds of this establishment, with the exception of what may be necessary to conduct the business, shall be paid annually to the agents at New-York, to be added to the profits arising from that Concern, and appropriated for the same purposes."

The following provision was made for the erection of a building at Cincinnati:—

"The agents at Cincinnati shall be authorized, with the advice and consent of the book committee, to procure ground, and erect a suitable building for a printing office, book room, and bindery; and for this end they shall be allowed to appropriate such moneys in their hands as can be spared, together with any donations that may be made to the Concern in the west for that purpose."

Paragraph 7 of 1832 was struck out, and the following new paragraphs were inserted :—

"7. In addition to the Christian Advocate and Journal, and the Western Christian Advocate, there shall be a similar paper established in the following places, namely, Charleston, S. C., Richmond, Va., and Nashville, Tenn., to be conducted under the direction and patronage of this conference ; provided, that before any such paper shall be commenced, three thousand subscribers shall be obtained, or subscriptions amounting to six thousand dollars. And the annual conference, within whose bounds such paper shall be established, shall appoint from their own members a publishing committee, consisting of three, whose duties shall be similar to those of the book committees of New-York and Cincinnati, so far as they may be applicable to those establishments.

"8. The editors for the papers at Charleston and Nashville shall be elected by this conference, and the Virginia Conference is authorized to elect an editor for the paper at Richmond, until the next General Conference. And in case of vacancy by death, resignation, or otherwise, in either of the other establishments, the annual conference, where it is located, shall have authority to fill such vacancy as above provided.

"9. The publishing committee in each of these establishments shall keep an account of the receipts and expenditures for the paper, correspond with the agents at New-York, hold all moneys, after defraying current expenses, subject to their order, and shall report annually on the state of the establishment to their conference, and to the agents at New-York. And whenever it shall be found that such papers do not fully support themselves, it shall be the duty of the annual conferences, within whose bounds they are established, to discontinue them.

"10. The annual conferences are affectionately and earnestly requested not to establish any more conference papers ; and where such papers exist, they may

be discontinued when it can be done consistently with existing obligations.

"11. It is inexpedient to establish any new depositories of books at present; but if, in the interval of the General Conference, the presiding bishop of any annual conference shall concur with said conference in opinion, that it is expedient to establish a book store within their bounds, in such case the agents, both at New-York and Cincinnati, shall have authority to sell books to such conference book store, at a discount of forty per centum, without involving any pecuniary responsibility on the part of the Book Concern.

"12. The salaries for the support of editors and agents in all our book and periodical establishments shall be fixed by the book or publishing committees in the several places for which such editors and agents are appointed."

1840. The following alterations were made:—

In the establishment at New-York,

A change was made in the editorial department, as follows:—

"2. There shall be an editor of the Methodist Quarterly Review, general books, and tracts; and an editor and an assistant editor for the Christian Advocate and Journal, the Youth's Magazine, and the sabbath-school books, who, if chosen from among the travelling preachers, shall, by virtue of their appointment, be members of the New-York Conference, to which, in the interval of the General Conference, they shall be responsible for their conduct in office."

The clause requiring the assistant agent to act as chief clerk was struck out.

The advice and consent of the book committee (see 1816) no longer required for the removal of agents and editors from office.

The agent is not required to publish books recommended by an annual conference, unless also "approved by the editors and book committee."

In the establishment at Cincinnati,

The powers and duties of the agents were thus defined:—

"7. They shall have authority to publish any book or tract which has been previously published by the agents at New-York, when in their judgment, and in the judgment of the book committee, the demand for such publication will justify, and the interest of the church require it. Provided they shall not reprint our large works, such as the Commentaries, quarto Bible, Wesley's and Fletcher's Works, or any other work containing more than seven hundred pages.

"8. They shall publish such books and tracts as are recommended to them for publication by the General Conference; and they may publish any new work which shall be approved by the editors, and recommended by the book committee at Cincinnati, or by an annual conference."

The editors there, as well as those at New-York, allowed to be other than travelling preachers. A German department was established there, as follows:—

"10. There shall be an editor in the German department, who shall have charge of the Christian Apologist, and perform all the editorial duties necessary in the printing of such books and tracts as may be recommended to the agents as above, for publication in the German language."

The following new paragraphs were inserted, respecting this establishment:—

"11. The Ohio Conference shall exercise the same jurisdiction over said agents and editors that the New-York Conference does over the agents and editors at New-York."

"13. All books or printed sheets ordered by the agents of the Concern from New-York shall be charged at cost prices.

"14. It shall be the duty of the agents to report the state of the western division of the Book Concern to

all the annual conferences yearly, and to inform the respective conferences of any within their bounds who fail to make payment, that measures may be taken to collect, or secure such debts."

The number of the book committee then was increased to nine.

The disposition of their funds was thus arranged :—

"16. The agents of this establishment shall remit to the agents at New York during the current year as largely and frequently as their funds will allow, and to the full amount of stock furnished, if practicable. They shall also remit any surplus funds that may be in their hands after defraying the expense of conducting their business, which shall be added to the profits of the Concern at New-York, and appropriated to the same purposes."

The former paragraph respecting the erection of buildings, struck out.

In regard to *periodicals*, an additional paper was taken under the patronage of the conference, at Pittsburgh. "A periodical for females and the Christian Apologist" are to be published at Cincinnati. The editors of all the branch "Advocates" are to be elected by the General Conference.

In regard to *depositories*, the following new provisions were made :—

"21. There shall be a depository of our books at Charleston, S. C., at Pittsburgh, Pa., and at Boston, Mass., furnished by the agents at New-York with full supplies of the books of our General Catalogue, Sunday-school books and tracts, to be sold for the Concern on the same terms as at New-York. Provided, that there shall not be more than twenty-five thousand dollars' worth of books at any one time at Charleston, nor more than fifteen thousand dollars' worth at Pittsburgh, nor more than ten thousand dollars' worth at Boston.

"22. The expenses incident to the transportation, management, and sale of our books at these deposito-

ries, having been met out of the sales according to an arrangement with the agents at New-York, the nett proceeds shall be forwarded to said agents as fast as possible.

" 23. Full statements shall be made to the agents at New-York semi-annually, at dates fixed by them, of the amount of sales, and of expenses; distinguishing cash sales from those on credit. And also, annual statements shall be made of the amount of stock.

" 24. If it shall appear to the agents at New-York that the business at either of the depositories is not well managed, or that remittances are not duly made, they shall give notice thereof to the committee or com missioners acting for the annual conference, or to the annual conference, who shall immediately correct the error complained of, or cause the affairs of the depository to be wound up."

1844. The substance of this section, which has been considerably altered, is presented below :—

1. This paragraph remains as before.

" 2. There shall be an editor of the Methodist Quarterly Review and general books; and an editor and an assistant editor for the Christian Advocate and Journal, who, if chosen from among the travelling preachers, shall be members of such conferences as they may, with the approbation of the bishops, select. There shall be an editor at New-York of Sunday-school books and tracts, whose duty it shall be, in connection with the book agents, to superintend all such publications issued at our Book Room, and to have charge of the Sunday-School Advocate or other Sunday-school periodicals, and he shall be subject to the same regulations and restrictions which govern the other editors in New-York.

" 3. There shall be an agent and an assistant agent, both of whom shall be chosen from among the travelling preachers, and shall be members of such conferences as they may, with the approbation of the bishops, select

"4. The agents shall have authority to regulate the publications and all other parts of the business of the Concern, except what belongs to the editorial departments, as the state of the finances will admit, and the demands may require. It shall be their duty to send an exhibit of the state of the Book Concern at New-York to each session of the annual conferences, and report quadrennially to the General Conference. They shall also inform the conferences of any within their respective bounds who neglect to make payment, that measures may be taken to collect or secure such debts; and they shall not allow any claim to run beyond one year from the time it was due, without reporting it to the conference. They shall publish such books and tracts as are recommended by the General Conference, and may, if approved by the editors, publish such as are recommended by the book committee at New-York, or recommended by an annual conference; and they may reprint any book or tract which has been once approved and published by us, when, in their judgment, and in the judgment of the editors, the same ought to be reprinted; or they may publish any new work which may be approved by the editors.

"5. The book committee at New-York shall consist of six travelling ministers and the editors. The annual election of two by the New-York, two by the Philadelphia, and two by the New-Jersey Conference, shall constitute the six members of the committee. It shall be the duty of the book committee to examine into the condition of the Book Concern, to inspect the accounts of the agents, and make a report thereof yearly to the three conferences named above, and to the General Conference. They shall also attend to such matters as may be referred to them by the editors or agents for their action or counsel. And they shall have power to suspend an editor or agent from his official relation as such, if they judge it necessary for the interests of the Church and the Concern. And a time shall be fixed, at as early a day as practicable, for the investiga

tion of the official conduct of the said editor or agent, at which two or more of the bishops shall be requested to attend; and by the concurrence of the bishops present, and of the majority of the committee, he may be removed from office in the interval of the General Conference. And in case a vacancy occurs in any of the agencies or editorial departments authorized by the General Conference, it shall be the duty of the book committee, and two or more of the general superintendents, as soon as practicable, to provide for such vacancy until the next General Conference."

6. This paragraph, respecting the agents at Cincinnati, remains as before, except that they are allowed the same choice of a conference as the agents at New-York.

7, 8, same as corresponding paragraphs of 1840, only strike out the words "and recommended by the book committee at Cincinnati, or by an annual conference," and substitute, "and may publish any work recommended by the book committee at Cincinnati, or by an annual conference, if approved by the editors."

"9. There shall be an editor of the Ladies' Repository, general books and tracts, except those in the German language, and an editor of the Western Christian Advocate, who, if chosen from among the travelling preachers, shall be members of such conferences as they may, with the approbation of the bishops, select."

10. Same as before.

"11. Printed sheets, ordered by the agents from New-York, shall be sent at fifty per cent., and bound books of the General Catalogue at forty per cent., discount from the retail prices; and those ordered from Cincinnati to New-York to be sent on the same terms, the agency sending the books to be charged with the expense of transportation.

"12. It shall be the duty of the agents to send an exhibit of the state of the Book Concern at Cincinnati to each session of all the annual conferences, and report quadrennially to the General Conference. They shall

also inform the conferences of any within their respective bounds who neglect to make payment, that measures may be taken to collect or secure such debts; and they shall not allow any claim to run beyond one year from the time it was due without reporting it to the conference.

" 13. The book committee of this department of the Book Concern shall consist of six members in addition to the editors, to be chosen annually, two by the Ohio, two by the Kentucky, and two by the Indiana Conference, whose powers and duties, in reference to this establishment, shall be the same as those of the book committee at New-York in relation to the Concern there.

" 14. The agents of this establishment shall remit to the agents at New-York during the current year as largely and frequently as their funds will allow, and to the full amount of stock furnished, if practicable. They shall also remit any surplus funds that may be in their hands after defraying the expense of conducting their business, which shall be added to the profits of the Concern at New-York, and appropriated to the same purposes.

" 15. Every annual conference shall appoint a committee, who, in the absence of the agent, shall attend to the collection of the accounts sent out from the Book Concern, and return an accurate report of the same. They shall also report to the conference any claims which may have been one year due, that they may be collected or secured. Every presiding elder, minister, and preacher, shall do everything in his power to recover all debts due to the Concern, for books or periodicals, within the bounds of his charge. If any person, preacher or member, be indebted to the Book Concern, and refuse or neglect to make payment, or to come to a just settlement, let him be dealt with in the same manner as is directed in other cases of debt and disputed accounts. See chap. i, sec. 10.

" 16. Whenever a member of an annual conference

applies for a location, it shall be asked in all cases, Is he indebted to the Book Concern? and if it be ascertained that he is, the conference shall require him to secure said debt, if they judge it at all necessary or proper, before they grant him a location. Whenever any claimant on the funds of a conference shall be in debt to the Book Concern, the conference of which he is a member shall have power to appropriate the amount of such claim, or any part thereof, to the payment of said debt."

17. The weekly papers same as before, with the addition of the Northern Christian Advocate, at Auburn, N. Y. The following sentence respecting its committee takes the place of the last sentence of this paragraph (as in 1840) respecting periodical for females and Christian Apologist:—"The publishing committee shall be appointed by the Oneida, Genesee, and Black River Conferences, and shall consist of two members from each of these conferences."

18–24, inclusive, as before.

"25. The salaries for the support of editors and agents in all our book and periodical establishments shall be fixed by the General Conference, or by committees appointed by that body."

26. As before.

27. Merged in Paragraph 15.

28, 29, 30, (now 27, 28, 29,) same as before.

31. Struck out.

1848. The words "assistant editor of the Christian Advocate" struck out.

An alteration is made in "the Book Committee" and the mode of raising it. Formerly it included *the editors and six travelling preachers, chosen annually, two each, by the New-York, the Philadelphia, and the New-Jersey Conferences.* Now it is made "to consist of seven travelling ministers to be chosen by the General Conference," and they have "power to fill any vacancy that may occur in their own body." Formerly they were required to report annually to *the three con-*

ferences above-named; now, "to all the annual conferences."

Instead of, *There shall be an establishment of*, [the Book Concern at Cincinnati,] it now reads, "There shall be an agent and an assistant agent to conduct," &c. The following is added to this section:—

"The agents at New-York shall fill the orders for the agents at Cincinnati for the plates of such books or tracts; and when the agents at New-York are about to issue any new work of less than seven hundred pages, they shall, when practicable, give notice to the agents at Cincinnati, and furnish, if ordered by them, duplicate plates, which, with the above, shall be at cost."

The book committee of this department is to "consist of seven travelling ministers to be chosen by the General Conference," instead of *six members in addition to the editors, chosen by the Ohio, Kentucky, and Indiana Conferences*, as heretofore.

Provision for the publication of papers and for the election of editors at *Charleston, S. C., Richmond, Va., Nashville, Tenn.*, is struck out. "East Genesee" is added to the conferences from which two members of the publishing committee for the Northern Christian Advocate are to be chosen.

1852. Chap. vi. 2. "With the approbation of the bishops," now "bishop."

Instead of, There shall be an editor of Sunday-school *books and tracts*, it now reads, "Sunday-school publications." There is added:—

"The editor of Sunday-school publications shall also be the corresponding secretary of our Sunday-School Union."

3. (Added 1852):—

"3. There shall be at New-York an editor of a monthly magazine and of tracts, who shall be subject to the same regulations and restrictions which govern other editors at New-York, and who shall also be the corresponding secretary of our Tract Society: as editor of Tracts, he shall have charge of the publication

of tracts in our own and foreign languages; as corresponding secretary of the Tract Society, it shall be his duty to raise funds in behalf of the society, to promote the formation of Conference and other auxiliaries, to co-operate with the auxiliary societies, to make all proper efforts for the general diffusion of religious reading, and to make arrangements with the book agents for the cheap publication of any book or books, specially adapted to promote evangelical and practical religion."

10 (formerly 9) now reads as follows. The additions made in 1852 are in brackets:—

"10. In addition to the Christian Advocate and Journal, and the Western Christian Advocate, there shall be similar papers established in Pittsburgh, Pa.; Auburn, New-York; [Chicago, Ill.; St. Louis, Mo.; (when the agents at Cincinnati deem it advisable;) and San Francisco, California. The Pittsburgh Conference shall appoint from their own members a publishing committee, consisting of three, whose duties shall be similar to those of the book committees of New-York and Cincinnati, so far as they may be applicable to the Pittsburgh Christian Advocate.] In the case of the Northern Christian Advocate, the publishing committee shall be appointed by the Oneida, Genesee, East Genesee, Black River, and [Wyoming] Conferences, and shall consist of one member* from each of these conferences, to be chosen annually. [There shall be a publishing committee for the Northwestern Christian Advocate, consisting of one member from each of the following conferences, to be selected by the conferences respectively; namely, Rock River, Michigan, Northwestern Indiana, Illinois, Iowa, and Winconsin; whose duty shall be similar to that of the book committee at New-York and Cincinnati, so far as it may be applicable to the establishment. A committee of one from the Illinois, one from the Southern Illinois, one from the Iowa, one from the Arkansas, and one from the Missouri Conferences, to be selected by the conferences

* Two members, 1848.

respectively, shall superintend the publication of the paper authorized to be published at St. Louis, Mo.; and on the nomination of said committee and recommendation of the Missouri Conference, the presiding bishop shall be requested to appoint an editor for said paper, when the book agents at Cincinnati shall have determined on its publication; and the duties of said committee shall be similar to those of the publishing committee at Chicago. There shall be a publishing committee, consisting of four members, to be selected by the California, and one by the Oregon annual conference, whose duties shall be similar to the book committees at New-York and Cincinnati, so far as they may be applicable to the California Christian Advocate.]"

11 is a new paragraph, as follows:—

"11. The editors of the papers at Pittsburgh, Auburn, Chicago, and San Francisco, shall be elected by the General Conference. And in case of vacancy by death, resignation, or otherwise, in either of these establishments, the annual conference where it is located shall have authority to fill such vacancy as above provided."

12, 13, (formerly 11, 12,) remain as they were.

14, (formerly 13.) *Charleston, S. C.*, as a book depository, is struck out, and San Francisco, Cal., is added. The limit of $25,000 worth of books at Charleston is also struck out. There is added:—

"There shall also be a depository at Chicago, Ill., and one at St. Louis, Mo., to be supplied by the agents at Cincinnati. Depositories shall also be established at Buffalo and Auburn, N. Y., and Washington, D. C., at the discretion of the New-York Book Agents."

The rest of the chapter remains as it was.

1856. Chapter vi, sections 10 and 11, are stricken out, and the following inserted:—

"In addition to the Christian Advocate and Journal and the Western Christian Advocate, there shall be published the Pittsburgh Christian Advocate, at Pittsburgh, Pa., the Northern Christian Advocate, at Au-

burn, N. Y.; and the Northwestern Christian Advocate, at Chicago, Ill.; also, as soon as arrangements to that effect shall be completed by the book agents at New-York and Cincinnati, according to the instructions of the General Conference, there shall be published the Central Christian Advocate, at St. Louis, Mo.; the Pacific Christian Advocate, at Salem, Oregon; and the California Christian Advocate, at San Francisco, Cal.

"There shall also be a publishing committee for each of the above-named papers, to be appointed as hereinafter named, whose duties shall be similar to those of the book committees at New-York and Cincinnati, so far as they may be applicable to the establishments under their supervision.

"The publishing committee of the Pittsburgh Christian Advocate shall consist of two members from each of the following conferences, to be chosen annually by the conferences respectively, namely: Two by the Pittsburgh, two by Erie, and two by the Western Virginia.

"The publishing committee of the Northern Christian Advocate shall consist of one member from each of the following conferences, to be chosen annually by the conferences respectively, namely: Genesee, East Genesee, Oneida, Black River, and Wyoming Conferences.

"The publishing committee of the Northwestern Christian Advocate shall consist of one member from each of the following conferences, to be chosen annually by the conferences respectively, namely: Michigan, Detroit, Northwestern Indiana, Rock River, Illinois, Iowa, Upper Iowa, Peoria, Wisconsin, and West Wisconsin Conferences.

"The publishing committee of the Central Christian Advocate shall consist of one member of each of the following conferences, to be chosen annually by the conferences respectively, namely: Illinois, Southern Illinois, Iowa, Upper Iowa, Arkansas, Missouri, and the Kansas and Nebraska Conferences.

The publishing committee of the Pacific Christian Advocate shall consist of five members of the Oregon Conference, to be chosen annually by said conference.

"The publishing committee of the California Christian Advocate shall consist of five members of the California Conference, to be chosen annually by said conference.

"11. In case of vacancy by death, resignation, or otherwise, in either of the establishments named in the above sections, the publishing committee having supervision of the same shall have authority, with the concurrence of either of the general superintendents, to provide for such vacancy until the next General Conference."

1860. The first paragraph was so amended as to read:

"1. The principal establishments of the Book Concern shall be in the cities of New York and Cincinnati; the Agents of our principal establishments at New York and Cincinnati, and the Editors of our books and periodicals, to be elected by the General Conference; and there shall be such other establishments," etc.

Section ii was altered so as to read, after the word "select:" "There shall be an Editor at New York of Sunday-school and Tract Publications, whose duty it shall be, in consultation with the Book Agents, to superintend all such publications issued at our Book Room, and to have charge of the Sunday-School Advocate and other Sunday-school and Tract periodicals; and he shall be subject to the same regulations and restrictions which govern the other Editors at New York."

The third section, relating to the National Magazine, was struck out. Also the following words in section v: "They shall also inform the conferences of any within their respective bounds who neglect to make payment, that measures may be taken to collect

or secure such debts; and they shall not allow any claim to run beyond one year from the time it was due without reporting it to the conference."

The word "Western" was inserted before "Book Concern," in section vii.

In section vii these words were struck out: "They shall also inform the conferences of any within their respective bounds who neglect to make payment, that measures may be taken to collect or secure such debts; and they shall not allow any claim to run beyond one year from the time it is due without reporting it to the conference."

In paragraph 5, *seven* was struck out, and "eleven" inserted, and "embracing the Northwestern Christian Advocate, published at Chicago, Ill., and the Central Christian Advocate, published at St. Louis, Mo." were added.

In paragraph 7, after "Western," "Northwestern and Central" were inserted.

Also in paragraph 8, after "Apologist," the words "and Sunday-School Bell" were inserted.

In section viii, the clause "They shall also report to the conference any claims which may have been one year due, that they may be collected or secured," was struck out.

Also section x was so altered as to read: "There shall also be published the Pittsburgh Christian Advocate at Pittsburgh, Pa.; the Northern Christian Advocate in Western New York; the Pacific Christian Advocate in Portland, Oregon; and the California Christian Advocate at San Francisco, Cal. There shall also be for each of these papers a separate Publishing Committee, whose duties shall be similar with regard to them to those of the Book Agents and Book Committees at New York and Cincinnati in relation to the publications under their care."

The paragraphs relating to the Publishing Committees of the Northwestern and Central Christian Advocates, and also all of section xi, were struck out.

All of section xii, after the word "themselves," was displaced by the following: "with such aid as may have been allowed them, it shall be the duty of the Publishing Committees to discontinue them."

Section xiv was amended by striking out the words "San Francisco, Cal.," and inserting "Buffalo, N. Y." Also by striking out of the same paragraph all after the word "Cincinnati."

Also in sections xv and xvi the words "at New York" were struck out.

Section xvii was changed by striking out "at New York," and also the words, "they shall give notice thereof to the committee, or commissioners acting for the annual conference, or to the annual conference," and inserting, "they shall immediately correct the error complained of; or, with the concurrence of the Book Committee, cause the affairs of the Depository to be wound up."

Section xviii was altered so as to read: "The salaries of the Editors and Agents at New York shall be fixed by the Book Committee at New York. The salaries of the Agents and Editors at Cincinnati, and the Editors at Chicago and St. Louis, shall be fixed by the Book Committee of the Western Book Concern. And the salaries of the Editors of the papers at Pittsburgh, Pa., Western New York, Portland, Oregon, and San Francisco, Cal., shall be fixed by the Publishing Committees having charge of those papers respectively."

In section xix the word "issued" was struck out, and the word "sold" substituted.

The 10th paragraph was so changed as to read, "shall consist of three members from Pittsburgh Conference, two from Erie Conference, two from Western Virginia Conference, to be chosen by the General Conference."

The 2d paragraph was changed by inserting after the words "Corresponding Secretary of the Sunday-School Union," the words "and of the Tract Society."

The 22d paragraph was altered by adding after "private property," the words "or employ his time for other parties."

1864. The following changes were made:

After the words "Advocate and Journal," the words "and an Editor for the Northern Christian Advocate" were inserted in paragraph 5.

After the words "the condition of the Book Concern," in the 6th paragraph, the words "including the Northern Christian Advocate" were inserted.

In the 10th paragraph the words "the Northern Christian Advocate in Western New York" were struck out.

In paragraph 20, after the words "New York," the following was inserted: "and the Editor of the Northern Christian Advocate."

In the same paragraph the words "Western New York" were struck out, and also the whole of paragraph 12.

In paragraph 5 "eleven" was struck out, and "twelve" inserted; and in paragraph 6 "seven" was struck out, and "nine" inserted.

In paragraph 2, after the words "Assistant Agent," the following was inserted: "to conduct the Book Concern at New York."

In paragraph 10, after the word "California," it was added: "for each of which there shall be an editor, who, if chosen from among the traveling preachers, shall be a member of such conference as he may, with the approbation of the bishops, select."

SECTION IX.

Local Preachers to have an Allowance in given Cases.

For the provisions on this subject prior to 1784, see pp. 17, 20. For the rule in 1784, see under Question 71, p. 65. The subsequent regulations have been as follows :—

1787. It was provided,—"Let them be paid for their time in proportion to the salary of the travelling preachers."

1796. The following provisions on the subject are found in Section 21, "Of the Local Preachers."

"*Quest.* 2. Shall any regulations be made in respect to allowing a recompense to local preachers for their work in given cases?

"*Ans.* 1. Whenever a local preacher fills the place of a travelling preacher, he shall be paid for his trouble a sum proportionable to the salary of a travelling preacher; which sum shall be paid by the circuit at the next quarterly meeting, if the travelling preacher whose place he filled up was either sick or necessarily absent; or, in other cases, out of the salary of the travelling preacher himself.

"2. If a local preacher be distressed in his temporal circumstances, on account of his service in the circuit, he may apply to the quarterly meeting, who may give him what relief they judge proper, after the salaries of the travelling preachers and of their wives, and all other regular allowances to the travelling preachers be discharged."

1800. The word "trouble" changed to "time."

1804. This subject was transferred to its present place.

1816. The words "by the approbation of the presiding elder" inserted after "travelling preacher," where the term first occurs, (1796.)

SECTION X.

*Of Slavery.**

For the provisions on this subject prior to 1784, see pp. 14, 15, 19, 21, 22. For the rules adopted at the Christmas Conference, see pp. 43, 44. Not more than six months had elapsed after the adoption of these last rules before it was thought necessary to suspend them Accordingly, in the Annual Minutes for 1785 the following notice was inserted:—

"It is recommended to all our brethren to suspend the execution of the minute on slavery till the deliberations of a future conference; and that an equal space of time be allowed all our members for consideration, when the minute shall be put in force.

"N. B. We do hold in the deepest abhorrence the practice of slavery; and shall not cease to seek its destruction by all wise and prudent means."

This note does not seem to refer to Question 43, (1784,) as it, with the same answer, was retained in the Discipline of 1786. From this till 1796 no mention, it would seem, was made of the subject except in the General Rules. (See p. 181.)

1796. The following section was introduced on the subject:—

"*Quest.* What regulations shall be made for the extirpation of the crying evil of African slavery?

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* The Methodists in America have from the first taken an active part in promoting the welfare of the coloured people. See pp. 16, 42, 43. In the Annual Minutes for 1787 we find the following:—

"*Quest.* 17. What directions shall we give for the promotion of the spiritual welfare of the coloured people?

"We conjure all our ministers and preachers, by the love of God, and the salvation of souls, and do require them, by all the authority that is invested in us, to leave nothing undone for the spiritual benefit and salvation of them, within their respective circuits or districts; and for this purpose to embrace every opportunity of inquiring into the state of their souls, and to unite in society those who appear to have a real desire of fleeing from the wrath to come; to meet such in class, and to exercise the whole Methodist discipline among them.

"*Ans.* 1. We declare, that we are more than ever convinced of the great evil of the African slavery which still exists in these United States, and do most earnestly recommend to the yearly conferences, quarterly meetings, and to those who have the oversight of districts and circuits, to be exceedingly cautious what persons they admit to official stations in our church; and in the case of future admission to official stations, to require such security of those who hold slaves, for the emancipation of them, immediately or gradually, as the laws of the states respectively, and the circumstances of the case will admit; and we do fully authorize all the yearly conferences to make whatever regulations they judge proper, in the present case, respecting the admission of persons to official stations in our church.

"2. No slaveholder shall be received into society till the preacher who has the oversight of the circuit has spoken to him freely and faithfully on the subject of slavery.

"3. Every member of the society who sells a slave shall immediately, after full proof, be excluded the society. And if any member of our society purchase a slave, the ensuing quarterly meeting shall determine on the number of years in which the slave so purchased would work out the price of his purchase. And the person so purchasing shall, immediately after such determination, execute a legal instrument for the manumission of such slave, at the expiration of the term determined, by the quarterly meeting. And in default of his executing such instrument of manumission, or on his refusal to submit his case to the judgment of the quarterly meeting, such member shall be excluded the society. *Provided also*, that in the case of a female slave, it shall be inserted in the aforesaid instrument of manumission, that all her children who shall be born during the years of her servitude, shall be free at the following times, namely: every female child at the age of twenty-one, and every male child

at the age of twenty-five. *Nevertheless*, if the member of our society, executing the said instrument of manumission, judge it proper, he may fix the times of manumission of the children of the female slaves before mentioned, at an earlier age than that which is prescribed above.

"4. The preachers and other members of our society are requested to consider the subject of negro slavery with deep attention till the ensuing General Conference: and that they impart to the General Conference, through the medium of the yearly conferences, or otherwise, any important thoughts upon the subject, that the conference may have full light, in order to take further steps toward the eradicating this enormous evil from that part of the church of God to which they are united."*

1800. The following new paragraphs were inserted:—

"2. When any travelling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the state in which he lives."

"6. The annual conferences are directed to draw up addresses for the gradual emancipation of the slaves, to the legislatures of those states in which no general laws have been passed for that purpose. These addresses shall urge, in the most respectful, but pointed manner, the necessity of a law for the gradual emancipation of the slaves; proper committees shall be appointed, by the annual conferences, out of the most respectable of our friends, for the conducting of the business; and the presiding elders, elders, deacons, and travelling preachers, shall procure as many proper signatures as possible to the addresses, and give all the

* It may be worthy of remark that this is almost the only section upon which the bishops make no notes.

assistance in their power in every respect to aid the committees, and to further this blessed undertaking Let this be continued from year to year, till the desired end be accomplished."

1804. The following alterations were made :—

The question reads,—"What shall be done for the extirpation of the evil of slavery?"

In paragraph 1 (1796) instead of "more than ever convinced," we have, "as much as ever convinced," and instead of "the African slavery which still exists in these United States," we have "slavery."

In paragraph 4, (3 of 1796,) respecting the selling of a slave, before the words "shall immediately," the following clause is inserted :—"except at the request of the slave, in cases of mercy and humanity, agreeably to the judgment of a committee of the male members of the society, appointed by the preacher who has the charge of the circuit."

The following new proviso was inserted in this paragraph :—"*Provided also*, that if a member of our society shall buy a slave with a certificate of future emancipation, the terms of emancipation shall, notwithstanding, be subject to the decision of the quarterly meeting conference." All after "*nevertheless*" was struck out, and the following substituted :—"The members of our societies in the states of North Carolina, South Carolina, Georgia, and Tennessee, shall be exempted from the operation of the above rules." The paragraphs about considering the subject of slavery and petitions to legislatures, (namely, No. 4 of 1796, and No. 6 of 1800,) were struck out, and the following added :—

"5. Let our preachers, from time to time, as occasion serves, admonish and exhort all slaves to render due respect and obedience to the commands and interests of their respective masters."

1808. All that related to slaveholding among private members (see 2 and 3 of 1796) struck out, and the following substituted :—

"3. The General Conference authorizes each annual conference to form their own regulations relative to buying and selling slaves."

Paragraph 5 of 1804 was also struck out.

1812. Paragraph 3 of 1808 was altered so as to read,—

"3. Whereas the laws of some of the states do not admit of emancipating of slaves, without a special act of the legislature; the General Conference authorizes each annual conference to form their own regulations relative to buying and selling slaves."

1816. Paragraph 1 (see 1796) was altered so as to read,—

"1. We declare that we are as much as ever convinced of the great evil of slavery: therefore no slaveholder shall be eligible to any official station in our church hereafter, where the laws of the state in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom."

1820. Paragraph 3, (see 1812,) leaving it to the annual conferences "to form their own regulations about buying and selling slaves," was struck out.

1824. The following paragraphs added:—

"3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God; and to allow them time to attend upon the public worship of God on our regular days of divine service

"4. Our coloured preachers and official members shall have all the privileges which are usual to others in the district and quarterly conferences, where the usages of the country do not forbid it. And the presiding elder may hold for them a separate district conference, where the number of coloured local preachers will justify it.*

"5. The annual conferences may employ coloured

* These provisions respecting district conferences have been retained ever since, although district conferences were abolished in 1836.

preachers to travel and preach where their services are judged necessary; provided that no one shall be so employed without having been recommended according to the Form of Discipline."

1848. The only alterations in this chapter are the substitution of "the bishops" for *the annual conferences.* It now reads:—

"5. The bishops may employ coloured preachers," &c., *and,* instead of being *recommended according to the Form of Discipline,* they are now be "recommended by a quarterly conference."

1856. That which is embraced in 4 and 5 of this chapter is amended and included in a separate chapter, (chap. viii of Part I,) and entitled:—"Of the Rights and Privileges of our Coloured Members."

"1. Our coloured preachers and official members shall have all the privileges which are usual to others in quarterly conferences, where the usages of the country do not forbid it. And the presiding elder may hold for them a separate quarterly conference, when in his judgment it shall be expedient.

"2. The bishop or presiding elder may employ coloured preachers to travel and preach, when their services are judged necessary. *Provided,* that no one shall be so employed without having been recommended by a quarterly conference.

"3. The bishops may call a conference once in each year of our coloured local preachers, within the bounds of any one or more of our districts, for the purpose of conferring with them with respect to the wants of the work among our coloured people, and the best means to be employed in promoting its prosperity; at which conference, the presiding elder within whose district, and under whose care, the coloured churches and congregations are, shall be present. *Provided,* that the holding of said conference or conferences shall be recommended by an annual conference, and the

bishops, upon due inquiry, shall deem it practicable and expedient."

1860. The answers to the question, "What shall be done for the extirpation of slavery?" which were given in 1800, 1816, and 1824, were displaced by the following:

"*Ans.* We declare that we are as much as ever convinced of the great evil of slavery. We believe that the buying, selling, or holding of human beings, to be used as chattels, is contrary to the laws of God and nature, and inconsistent with the Golden Rule and with that rule in our Discipline which requires all who desire to continue among us to 'do no harm,' and to 'avoid evil of every kind.' We therefore affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means."

The section on the "Rights and Privileges of our Colored Members" was struck out.

1864. The General Conference ordered that the General Rule on Slavery be amended, if concurred in by the requisite number of votes in the annual conferences, by striking out, "the buying and selling of men, women, and children, with an intention to enslave them," and by inserting, "slaveholding; buying or selling slaves."

APPENDIX.

EXTRACTS FROM THE NOTES TO THE DISCIPLINE, BY DR. COKE AND BISHOP ASBURY.

The fact has already been noticed, that Dr. Coke and Bishop Asbury appended explanatory notes to the Discipline of 1796. These consisted partly of Scripture proofs of the doctrines and rules of the church, and partly of expositions of the Discipline. The latter, constituting about two-thirds of the whole, are inserted in this Appendix, under their respective heads. The bishops themselves disclaimed having any authority "to make laws or regulations," much less can their notes be regarded in that light, now that the Discipline has been considerably modified. But they are still interesting and important, as containing the views of the first bishops of the Methodist Episcopal Church respecting its discipline at that time, and also, as having been prepared at the request of the General Conference of 1796, and having received the implied sanction of the General Conference of 1800, which directed that they should be printed in such a manner that they could be conveniently bound up with the Form of Discipline

"SECTION I.

"*Of the Origin of the Methodist Episcopal Church.*"

"It cannot be needful in this country to vindicate the right of every Christian society to possess, within itself, all the privileges necessary or expedient for the comfort, instruction, or good government of the members thereof. The two sacraments of baptism and the Lord's supper have been allowed to be essential to the formation of a Christian church, by every party and denomination in every age and country of Christendom, with the exception only of a single modern society: and ordination by the imposition of hands has been allowed to be highly expedient, and has been practised as universally as the former. And these two points as above described, might, if need were, be confirmed by the Scriptures, and by the unanimous testimony of all the primitive fathers of the church for the three first centuries; and, indeed, by all the able divines who have written on the subject in the different languages of the world down to the present times.

"The only point which can be disputed by any sensible person, is the *episcopal* form which we have adopted; and this can be contested by *candid* men, only from their want of acquaintance with the history of the church. The most bigoted devotees to religious establishments (the clergy of the Church of Rome excepted) are now ashamed to support the doctrine of *the apostolic, uninterrupted succession of bishops.* Dr. Hoadley, bishop of Winchester, who was, we believe, the greatest advocate for episcopacy whom the Protestant churches ever produced, has been so completely overcome by Dr. Calamy, in respect to the uninterrupted succession, that the point has been entirely given up. Nor do we recollect that any writer of the Protestant churches has since attempted to defend what all the learned world at present know to be utterly indefensible.

"And yet nothing but *an apostolic, uninterrupted succession,* can possibly confine the right of episcopacy to any particular church. The idea, that the supreme magistrate, or legislature of a country, ought to be the head of the church in that nation, is a position, which, we think, no one *here* will presume to assert. It follows, therefore, indubitably, that every church has a right to choose, if it please, the *episcopal* plan.

"The late Rev. John Wesley recommended the *episcopal* form to his societies in America; and the General Conference, which is the chief synod of our church, unanimously accepted of it. Mr. Wesley did more. He first consecrated one for the office of a bishop, that our episcopacy might descend from himself. The General Conference unanimously accepted of the person so consecrated, as well as of Francis Asbury, who had for many years before exercised every branch of the episcopal office, excepting that of ordination. Now, the idea of an apostolic succession being exploded, it follows, that the Methodist Church has every thing which is Scriptural and essential to justify its episcopacy. Is the unanimous approbation of the chief synod of a church necessary? This it has had. Is the ready compliance of the members of the church with its decision, in this respect, necessary? This it has had, and continues to have. Is it highly expedient, that the fountain of the episcopacy should be respectable? This has been the case. The most respectable divine since the primitive ages, if not since the time of the apostles, was Mr. Wesley. His knowledge of the sciences was very extensive. He was a general scholar: and for any to call his learning in question, would be to call their own. On his death the literati of England bore testimony to his great character. And where has been the individual so useful in the spread of religion? But in this we can appeal only to the lovers of *vital* godliness. By his long and incessant labours he raised a multitude of societies, who looked up to him for direction; and certainly his directions in things lawful, with the full approbation of the people, were sufficient to give authen

ticity to what was accordingly done. He was peculiarly attached to the laws and customs of the church in the primitive times of Christianity. He knew, that the primitive churches universally followed the episcopal plan: and indeed Bishop Hoadley has demonstrated that the episcopal plan was universal till the time of the Reformation. Mr. Wesley therefore preferred the *episcopal* form of church government; and God has (glory be to his name!) wonderfully blessed it among us."

"But in all we have observed on this subject, we by no means intend to speak disrespectfully of the Presbyterian Church, or of any other: we only desire to defend our own from the unjust calumnies of its opponents."

"SECTION III.

"*Of the General and Yearly Conferences.*"

"Our societies are scattered over a vast country, extending about fourteen hundred miles from north to south, and from five to eight hundred from east to west. We could not, therefore, in justice to the work of God, nor from the state of our finances, hold our General Conferences oftener than once in four years. If they were more frequent, the long absence of so many ministers from their respective circuits and districts would be an irreparable loss to the societies and congregations. Nor do we think, that the nature of a religious constitution renders it necessary to revise more frequently the regulations by which it is governed. But there are various particulars, which do not come under the name of laws, which require more frequent assemblies or conferences for their consideration. The admission of preachers on trial and into full connection, the ordination of elders and deacons, the examination of the characters of the ministers and preachers, and the stationing of them all, as well as the management of the fund for the superannuated preachers, &c., are points of the first moment, and call for frequent meetings. On this account, the *General* Conference has appointed *yearly* conferences, divided in the best manner they were able; to be composed, as far as possible, of at least one bishop—the president elder of each district within the control of those conferences, respectively—the elders, deacons, and the preachers in full connection. These men, who have been travelling the preceding year among all the societies in those districts and circuits, respectively, can give the fullest, the completest information on all the subjects which come under the cognizance of the yearly conferences.

"But it may be asked, Why are not *delegates* sent to these conferences from each of the circuits? We answer, It would utterly destroy our *itinerant plan*. *They* would be concerned chiefly, if not only, for the interests of their own constituents

They could not be expected, from *the nature of things*, to make the necessary sacrifices, and to enter impartially into *the good of the whole*. They would necessarily endeavour to obtain the most able and lively preachers for their respective circuits, without entering, perhaps at all, into that enlarged, apostolic spirit, which would endeavour, whatever might be the sacrifice, to make all things *tally*. The difference of gifts in the ministers, and the opposing interests of the delegates, would produce conflicts of a pernicious tendency; and, in many instances, improper means would be used for obtaining the desired point. Frequently the delegates, if unsuccessful in their application for their favourite preacher, would probably make him secret offers to settle among them; and if unsuccessful in every point, and the preacher, appointed for them and their constituents, was not agreeable to their wishes, they might grow indignant, and, through resentment, and by their unfavourable reports, on their return, might cause a separation from the general body. And those who imagine this to be a mere chimera, show, we think, but little knowledge of human nature: they do not consider how easily and powerfully the heated passions would plead in favour of a settled ministry—how easily disappointment and jealousy would present the purest and most disinterested conduct in the most unfavourable light: to say nothing of the labour and expense of such a plan. While, on the other hand, the present members who compose our conferences, who know not, when they meet, what may be their next sphere of action, and are willing to run anywhere on the errands of their Lord, are not nearly as much exposed to the temptations mentioned above.*

"The following portions of the word of God are pointed in support of the itinerant plan for the propagation of the gospel; which plan renders most of the regulations contained in this section essential to the existence of our united society: Matt. x, 5–11, 'These twelve [apostles] Jesus sent forth, and commanded them, saying, Go—to the lost sheep of the house of Israel. And *as ye go, preach*, saying, The kingdom of heaven is at hand. And into *whatsoever city or town* ye shall enter, inquire,' &c.

"* We are very far from making these remarks out of any disrespect to our *located* brethren. On the contrary, we are very conscious that many of them equal any of us, and perhaps much exceed us in grace and wisdom. We have made these observations *only* on account of their *located* situation, well knowing that our people would on no occasion choose any for their delegates who were not wise and good men. But such is the *nature* of man, and perhaps such is the *duty* of man, that he will always prefer the people for whom he acts, and to whom he is responsible, before all others. *We* should, probably, act in the same manner ourselves, if we were delegates for a single circuit or district."

Matt. xxii, 8–10, 'Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye, therefore, into *the highways, and as many as ye shall find*, bid to the marriage. So those servants went out into *the highways*,' &c. Matt. xxviii, 19, 'Go ye, therefore, and *teach all nations*,' be as extensively useful as possible. Mark vi, 7–12, 'And he calleth unto him the twelve, and began to send them forth by two and two,—and commanded them that they should take nothing for their journey, *save a staff only*.—And he said unto them, *In what place soever* ye enter into a house, there abide, till ye *depart* from that place.—And *they went out*, and preached that men should repent.' Luke x, 1–9, 'After these things, the Lord appointed other seventy also, and sent them two and two before his face *into every city and place*, whither he himself would come.—And into *whatsoever house* ye enter,' says our Lord to them, 'first say, Peace be to this house.—And into *whatsoever city* ye enter, and they receive you,—say unto them, The kingdom of God is come nigh unto you.' Luke xiv, 23, 'And the Lord said unto the servant, *Go out into the highways and hedges*, and compel them to come in, that my house may be filled.' Acts viii, 4, 'They that were scattered abroad *went everywhere* preaching the word.' Acts viii, 40, 'Philip—preached *in all the cities*, till he came to Cesarea.' Acts xvi, 36, 'Paul said unto Barnabas, Let us go *again* and visit our brethren *in every city* where we have preached the word of the Lord,' &c.

"We have already shown, that *Timothy* and *Titus* were *travelling bishops*. In short, every candid person, who is thoroughly acquainted with the New Testament, must allow, that whatever excellences other plans may have, *this* is the primitive and *apostolic plan*. But we would by no means speak with disrespect of the faithful *located* ministers of any church. We doubt not, but, from the nature and circumstances of things, there must have been many located ministers in the primitive churches: and we must acknowledge, with gratitude to God, that the *located* brethren in our church are truly useful and of considerable consequence, in their respective stations. But, on the other hand, we are so conscious of the vast importance of the *travelling plan*, that we are determined, through the grace of God, to support it to the utmost of our power; nor will any plea which can possibly be urged, however plausible it may appear, or under whatever name proposed, induce us to make the least sacrifice in this respect, or, by the introduction of any novelty, to run the least hazard of wounding *that plan*, which God has so wonderfully owned, and which is so perfectly consistent with the apostolic and primitive practice.

"We will now humbly beg leave to drop a few *hints* (for laws or regulations we have no authority to make) *as explanatory* of those words in the introduction to this section, 'It is desired,

that every person speak freely whatever is in his heart :' and we propose them the more readily, as they are extracted from the Minutes drawn up by our elder brethren, the members of the British Conference :—

"1. Be tender of the character of every brother; but keep at the utmost distance from countenancing sin.

"2. Say nothing in the conference but what is strictly necessary, and to the point.

"3. If accused by any one, remember recrimination is no acquittance; therefore avoid it.

"4. Beware of impatience of contradiction; be firm; but be open to conviction. The cause is God's, and he needs not the hands of an Uzzah to support his ark. The being too tenacious of a point, because you brought it forward, may be only feeding self. Be quite easy, if a majority decide against you.

"5. Use no craft or guile to gain any point. Genuine simplicity will always support itself. But there is no need always to say all you know or think.

"6. Beware of too much confidence in your own abilities; and never despise an opponent.

"7. Avoid all lightness of spirit, even what would be innocent anywhere else.—Thou, God, seest me.

"The appointment of *the times* for holding the *yearly* conferences must necessarily be invested in the bishops, otherwise they cannot possibly form their plans for travelling through the continent, so that they may be enabled to attend each of the conferences. But the right of fixing *the places* rests with the conferences.

"We cannot omit noticing, before we conclude this section, the strict examination which the characters of the preachers pass through, in the yearly conferences. When that eminent saint of God, and great writer, John Fletcher, was once present, in the British Conference, at the examination of the characters, he seemed astonished, and expressed his surprise and approbation in very strong terms. The examination is equally strict in all the conferences throughout the connection. And we know of no church where the purity of the morals, the orthodoxy of the doctrines, and the usefulness of the lives and labours of the ministers, (for all these are included in the examination,) are more strictly attended to than in ours.

"In respect to the division of the continent, for the purpose of holding the yearly conferences, we may observe, that for several years the annual conferences were very small, consisting only of the preachers of a single district, or of two or three very small ones. This was attended with many inconveniences :—1. There were but few of the senior preachers, whose years and experience had matured their judgments, who could be present at any one conference. 2. The conferences wanted that dignity which every

religious synod should possess, and which always accompanies a *large* assembly of gospel ministers. 3. The itinerant plan was exceedingly cramped, from the difficulty of removing preachers from one district to another. All these inconveniences will, we trust, be removed on the present plan; and at the same time the conferences are so arranged, that all the members, respectively, may attend with little difficulty.

"To all which may be added, that the active, zealous, unmarried preachers, may move on a larger scale, and preach the everblessed gospel far more extensively through the sixteen states, and other parts of the continent; while the married preachers, whose circumstances require them, in many instances, to be more located than the single men, will have a considerable field of action opened to them; and also the bishops will be able to attend the conferences with greater ease, and without injury to their health.

"The regulation concerning those who are to attend the conferences is made, that our societies and congregations may be supplied with preaching during the conferences. We would, therefore, wish to have a few of the travelling preachers among our dear flocks at those times. But as we desire to make the conferences as respectable and weighty as possible, we can spare none at those important seasons, except the preachers upon trial. They, also, will be absent from the yearly conferences only for one year, as they must be present on the second to be admitted into full connection."

"SECTION IV.

"*Of the Election and Consecration of Bishops, and of their Duty.*".

"In considering the present subject, we must observe, that nothing has been introduced into Methodism by the present episcopal form of government, which was not before fully exercised by Mr. Wesley. He presided in the conferences; fixed the appointments of the preachers for their several circuits; changed, received, or suspended preachers wherever he judged that necessity required it; travelled through the European connection at large; superintended the spiritual and temporal business: and consecrated two bishops, Thomas Coke and Alexander Mather, one before the present episcopal plan took place in America, and the other afterward, besides ordaining elders and deacons. But the authority of Mr. Wesley and that of the bishops in America differ in the following important points:—

"1. Mr. Wesley was the patron of all the Methodist pulpits in Great Britain and Ireland *for life*, the sole right of nomination being invested in him by all the deeds of settlement, which gave

him exceeding great power. But the bishops in America possess no such power. The property of the preaching-houses is invested in the trustees; and the right of nomination to the pulpits, in the General Conference—and in such as the General Conference shall, from time to time, appoint. This division of power in favour of the General Conference was absolutely necessary. Without it the itinerant plan could not exist for any long continuance. The trustees would probably, in many instances, from their *located* situation, insist upon having their favourite preachers stationed in their circuits, or endeavour to prevail on the preachers themselves to *locate* among them, or choose some other settled minister for their chapels. In other cases, the trustees of preaching-houses *in different circuits* would probably insist upon having the *same* popular or favourite preachers.* Here, then, lies the grand difference between Mr. Wesley's authority, in the present instance, and that of our American bishops. The former, as (under God) the father of the connection, was allowed to have the *sole*, *legal*, *independent* nomination of preachers to all the chapels: the latter are *entirely dependent* on the General Conference.

"But why, may it be asked, does the General Conference lodge the power of stationing the preachers in the episcopacy? We answer, On account of their entire confidence in it. If ever, through improper conduct, it loses that confidence in any considerable degree, the General Conference will, upon evidence given, in a proportionable degree, take from it this branch of its authority. But if ever it evidently betrays a spirit of tyranny or partiality, and *this* can be proved before the General Conference, the whole will be taken from it: and we pray God, that in such case the power may be invested in other hands! And alas! who would envy any one the power? There is no situation in which a bishop can be placed, no branch of duty he can possibly exercise, so delicate, or which so exposes him to the jealousies

"* We must repeat nearly the same observations concerning *trustees*, which we have in our notes on the last section, concerning the sending of *delegates* to our conferences. We have a great respect for our *trustees*. We consider them as men to whom the connection is greatly obliged. They fill up an important province in our church and have a claim to a high rank among us. Humanly speaking, the work could not be carried on without them to any extent in the cities and towns. Their responsibility for the debts of our buildings, and the disinterestedness which must necessarily influence them when they make themselves responsible, lay our societies under very great obligations. We both love and honour them. But still they are *located* men. They cannot be expected to act impartially for the whole. They will think it their duty, and perhaps it is their duty, to prefer the interests of their own congregations to any other. We should probably act in the same manner in their situation."

not only of false but of true brethren, as this. The removal of preachers from district to district, and from circuit to circuit, very nearly concerns them, and touches their tenderest feelings: and it requires no small portion of grace for a preacher to be *perfectly* contented with his appointment, when he is stationed in a circuit where the societies are small, the rides long, and the fare coarse. Any one, therefore, may easily see, from the nature of man, that though the bishop has to deal with some of the best of men, he will sometimes raise himself opposers, who, by rather overrating their own abilities, may judge him to be partial in respect to their appointments: and these circumstances would weigh down his mind to such a degree, as those who are not well acquainted with the difficulties which necessarily accompany public and important stations among mankind, can hardly conceive.

"May we not add a few observations concerning the high expediency, if not necessity, of the present plan. How could an itinerant ministry be preserved through this extensive continent, if the yearly conferences were to station the preachers? They would, of course, be taken up with the *sole* consideration of the spiritual and temporal interests of *that part* of the connection, the direction of which was intrusted to them. The necessary consequence of this mode of proceeding would probably, in less than an age, be *the division of the body* and *the independence* of each yearly conference. The conferences would be more and more estranged from each other for want of a mutual exchange of preachers; and *that grand spring, the union of the body at large*, by which, under divine grace, the work is more and more extended through this vast country, would be gradually weakened, till at last it might be entirely destroyed. The connection would no more be enabled to send missionaries to the western states and territories, in proportion to their rapid population. The grand circulation of ministers would be at an end, and a mortal stab given to the itinerant plan. The surplus of preachers in one conference could not be drawn out to supply the deficiencies of others, through declensions, locations, deaths, &c., and the revivals in one part of the continent could not be rendered beneficial to the others. *Our grand plan*, in all its parts, leads to an *itinerant* ministry. Our bishops are *travelling* bishops. All the different orders which compose our conferences are employed in the *travelling line;* and our local preachers are, *in some degree*, travelling preachers. Every thing is kept moving as far as possible; and we will be bold to say, that, next to the grace of God, there is nothing *like this* for keeping the whole body alive from the centre to the circumference, and for the continual extension of that circumference on every hand. And we verily believe, that if our episcopacy should, at any time, through tyrannical or immoral conduct, come under the severe censure of

the General Conference, the members thereof would see it highly for the glory of God to preserve the present form, and *only* to change the men.

"2. Mr. Wesley, as the venerable founder (under God) of the whole Methodist society, governed without any responsibility whatever; and the universal respect and veneration of both the preachers and people for him made them cheerfully submit to this: nor was there ever, perhaps, a mere human being who used so much power better, or with a purer eye to the Redeemer's glory, than that blessed man of God. But the American bishops are as responsible as any of the preachers. They are *perfectly subject* to the General Conference They are indeed conscious that the conference would neither degrade nor censure them, unless they deserved it. They have, on the one hand, the fullest confidence in their brethren; and, on the other, esteem the confidence which their brethren place in them, as the highest earthly honour they can receive.

"But this is not all. They are subject to be tried by seven elders and two deacons, as prescribed above, for any immorality, or supposed immorality; and may be suspended by two-thirds of these, not only from all public offices, but even from being private members of the society, till the ensuing General Conference. This mode subjects the bishops to a trial before a court of judicature, considerably inferior to that of a yearly conference. For there is not one of the yearly conferences which will not, probably, be attended by more presiding elders, elders and deacons, than the conference which is authorized to try a bishop, the yearly conferences consisting of from thirty to sixty members. And we can, without scruple, assert, that there are no bishops of any other episcopal church upon earth who are subject to so strict a trial as the bishops of the Methodist Episcopal Church in America. We trust, they will never *need* to be influenced by motives drawn from the fear of temporal or ecclesiastical punishments, in order to keep *from vice:* but if they do, may the rod which hangs over them have its due effect: or may they be expelled the church, as 'salt which hath lost its savour, and is thenceforth good for nothing but to be cast out, and trodden under foot of men.'

"3. Mr. Wesley had the entire management of all the conference funds and the produce of the books. It is true, he expended all upon the work of God, and for charitable purposes; and rather than appropriate the least of it to his own use, refused, even when he was about seventy years of age, to travel in a carriage, till his friends in London and Bristol entered into a private subscription for the extraordinary expense. That great man of God might have heaped up thousands upon thousands, if he had been so inclined; and yet he died worth nothing but a little pocket money, the horses and the carriage in which he travelled, and

the clothes he wore. But our American bishops have no probability of being rich. For not a cent of the public money is at their disposal: the conferences have the entire direction of the whole. Their salary is sixty-four dollars a year; and their travelling expenses are also defrayed. And with this salary they are to travel about six thousand miles a year, 'in much patience,' and sometimes 'in afflictions, in necessities, in distresses, in labours, in watchings, in fastings,' through 'honour and dishonour, evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold,' they 'live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things;' and, we trust, they can each of them through grace say, in their small measure, with the great apostle, that 'they are determined not to know any thing, save Jesus Christ, and him crucified; yea, doubtless, and count all things but loss for the excellency of the knowledge of Christ Jesus their Lord: for whom they have suffered the loss of all things, and do count them but dung that they may win Christ.'

"We have drawn this comparison between our venerable father and the American bishops, to show to the world that they possess not, and, we may add, they aim not to possess that power which he exercised and had a right to exercise, as the father of the connection; that, on the contrary, they are perfectly dependent; that their power, their usefulness, themselves, are entirely at the mercy of the General Conference, and, on the charge of immorality, at the mercy of two-thirds of the little conference of nine.

"To these observations we may add, 1. That a branch of the episcopal office, which, in every episcopal church upon earth, since the first introduction of Christianity, has been considered as essential to it, namely, *the power of ordination*, is *singularly* limited in our bishops. For they not only have no power to ordain *a person for the episcopal office* till he be first elected by the *General* Conference, but they possess no authority to ordain *an elder or a travelling deacon* till he be first elected by a *yearly* conference; or a local deacon, till he obtain a testimonial, signifying the approbation of the society to which he belongs, countersigned by the general stewards of the circuit, three elders, three deacons, and three travelling preachers. They are, therefore, not under the temptation of ordaining through interest, affection, or any other improper motive; because it is not in their power so to do. They have, indeed, authority to suspend the ordination of an elected person, because they are answerable *to God* for the abuse of their office, and the command of the apostle, 'Lay hands suddenly on no man,' is absolute: and we trust, where conscience was really concerned, and they had *sufficient reason* to exercise their power of suspension, they would do it

even to the loss of the esteem of their brethren, which is more dear to them than life; yea, even to the loss of their usefulness in the church, which is more precious to them than all things here below. But every one must be immediately sensible, how cautious they will necessarily be, as men of wisdom, in the exercise of this suspending power. For unless they had such weighty reasons for the exercise of it, as would give some degree of satisfaction to the conference which had made the election, they would throw themselves into difficulties, out of which they would not be able to extricate themselves, but by the meekest and wisest conduct, and by reparation to the injured person.

"2. The bishops are obliged to travel till the General Conference pronounces them worn out or superannuated: for that certainly is the meaning of the answer to the sixth question of this section. What a restriction! Where is the like in any other episcopal church? It would be a disgrace to our episcopacy to have bishops settled on their plantations here and there, evidencing to all the world, that instead of breathing the spirit of their office, they could, without remorse, *lay down their crown*, and bury the most important talents God has given to men! We would rather choose that our episcopacy should be blotted out from the face of the earth, than be spotted with such disgraceful conduct! All the episcopal churches in the world are conscious of the dignity of the episcopal office. The greatest part of them endeavour to preserve this dignity by large salaries, splendid dresses, and other appendages of pomp and splendour. But if an episcopacy has neither the dignity which arises from these worldly trappings, nor that infinitely superior dignity which is the attendant of labour, of suffering and enduring hardship for the cause of Christ, and of a venerable old age, the concluding scene of a life devoted to the service of God, it instantly becomes the disgrace of a church and the just ridicule of the world!

"Some may think, that the mode of travelling which the bishops are obliged to pursue, is attended with little difficulty, and much pleasure. Much pleasure they certainly do experience, because they know that they move in the will of God, and that the Lord is pleased to own their feeble labours. But if to travel through the heat and the cold, the rain and the snow, the swamps and the rivers, over the mountains and through the wilderness, lying for nights together on the bare ground and in log-houses, open to the wind on every side, fulfilling their appointments, as far as possible, whatever be the hinderance,—if these be little difficulties, then our bishops have but little to endure.

"We have already quoted so many texts of Scripture in defence of episcopacy and the itinerant plan, that we need only refer our reader to the notes on the first and third sections. The whole tenor of St. Paul's epistles to Timothy and Titus clearly evidences, that *they* were invested, on the whole, with abundantly

more power than our bishops; nor does it appear that *they* were responsible to any but God and the apostle. The texts quoted in the notes on the third section, in defence of the itinerant plan, we would particularly recommend to the reader's attention; as we must insist upon it, that *the general itinerancy* would not probably exist for any length of time on this extensive continent, if the bishops were not invested with that authority which they now possess. They alone travel through the whole connection, and therefore have such a view of the whole, as no yearly conference can possibly have.

"One bishop, with the elders present, may consecrate a bishop who has been previously elected by the General Conference. This is agreeable to the Scriptures. We read, 2 Tim. i, 6, 'I put thee in remembrance, that thou stir up *the gift* of God *which is in thee*, by the putting on of *my* hands:' here we have the imposition of the hands of the apostle. Again, we read, 1 Tim. iv, 14, 'Neglect not *the gift that is in thee*, which was given thee by prophecy, with the laying on of the hands of *the presbytery*:' here we have the laying on of the hands of *the elders*. And by comparing both passages, it is evident that the imposition of hands was, both in respect to the apostle and the elders, *for the same gift*. Nor is the idea, that three bishops are necessary to consecrate a bishop, grounded on any authority whatever, drawn from the Scriptures, or the practice of the apostolic age.

"The authority given to, or rather declared to exist in, the General Conference, that in case there shall be no bishop remaining in the church, they shall elect a bishop, and authorize the elders to consecrate him, will not admit of an objection, except on the supposition that the fable of an uninterrupted apostolic succession be allowed to be true. St. Jerome, who was as strong an advocate for episcopacy as perhaps any in the primitive church, informs us, that in the church of Alexandria, (which was, in ancient times, one of the most respectable of the churches,) the college of presbyters not only elected a bishop on the decease of the former, but consecrated him by the imposition of their own hands *solely*, from the time of St. Mark, their first bishop, to the time of Dionysius, which was a space of about two hundred years: and the college of presbyters in ancient times answered to our General Conference."

"SECTION V.

"*Of the Presiding Elders, and of their Duty.*"

After citing sundry scriptures in favour of having "presiding, superintending, or ruling elders," the bishops proceed,—

"On the principles or data above mentioned, all the episcopal churches in the world have, in some measure, formed their

church government. And we believe we can venture to assert, that there never has been an episcopal church of any great extent which has not had *ruling* or *presiding* elders, either expressly *by name*, as in the apostolic churches, or otherwise *in effect*. On this account it is, that all the modern episcopal churches have had their *presiding* or *ruling* elders under the names of grand vicars, archdeacons, rural deans, &c. The Moravians have presiding elders, who are invested with very considerable authority, though we believe they are simply termed elders. And we beg leave to repeat, that we are confident, we could, if need were, show that all the episcopal churches, ancient and modern, *of any great extent*, have had an order or set of ministers corresponding, more or less, to our presiding or ruling elders, all of whom were, more or less, invested with the superintendence of other ministers.

"Mr. Wesley informs us in his Works, that the whole plan of Methodism was introduced, step by step, by the interference and openings of divine Providence. This was the case in the present instance. When Mr. Wesley drew up a plan of government for our church in America, he desired that no more elders should be ordained in the first instance than were absolutely necessary, and that the work on the continent should be divided between them, in respect to the duties of their office. The General Conference accordingly elected twelve elders for the above purposes. Bishop Asbury and the district conferences afterward found that this order of men was so necessary that they agreed to enlarge the number, and give them *the name* by which they are at present called, and which is perfectly Scriptural, though not *the word* used in our translation: and this proceeding afterward received the approbation of Mr. Wesley.

"In 1792 the General Conference, equally conscious of the necessity of having such an office among us, not only confirmed every thing that Bishop Asbury and the district conferences had done, but also drew up or agreed to the present section for the explanation of the nature and duties of the office. The conference clearly saw that the bishops wanted assistants; that it was impossible for one or two bishops so to superintend the vast work on this continent as to keep every thing in order in the intervals of the conference, without other official men to act under them and assist them: and as these would be only the agents of the bishops in every respect, the authority of appointing them, and of changing them, ought, from the nature of things, to be in the episcopacy. If the presiding or ruling elders were not men in whom the bishops could fully confide, or on the loss of confidence, could exchange for others, the utmost confusion would ensue. This also renders the authority invested in the bishops of fixing the extent of each district, highly expedient. They must be supposed to be the best judges of the

abilities of the presiding elders whom they themselves choose · and it is a grand part of their duty to make the districts and the talents of the presiding elders who act for them, suit and agree with each other, as far as possible :. for it cannot be expected, that a sufficient number of them can at any time be found, *of equal talents*, and, therefore, the extent of their field of action must be proportioned to their gifts.

"From all that has been advanced, and from those other ideas which will present themselves to the reader's mind on this subject, it will appear that the presiding elders must, of course, be appointed, directed, and changed by the episcopacy. And yet their power is so considerable that it would by no means be sufficient for them to be responsible to the bishops *only* for their conduct in their office. They are as responsible in this respect, and in every other, to the *yearly* conference to which they belong, as any other preacher; and may be censured, suspended, or expelled from the connection, if the conference see it proper: nor have the bishops any authority to overrule, suspend, or meliorate in any degree the censures, suspensions, or expulsions of the conference.

"Many and great are the advantages arising from this institution. 1. It is a great help and blessing to the quarterly meetings respectively, through the connection, to have a man at their head, who is experienced not only in the ways of God, but in men and manners, and in all things appertaining to the order of our church. Appeals may be brought before the quarterly meeting from the judgment of the preacher who has the oversight of the circuit, who certainly would not be, in such cases, so proper to preside as the ruling elder. Nor would any local preacher, leader, or steward be a suitable president of the meeting, as his parent, his child, his brother, sister, or friend, might be more or less interested in the appeals which came before him: besides, his *local* situation would lead him almost unavoidably to *prejudge* the case, and, perhaps, to enter warmly into the interests of one or other of the parties, previously to the appeal. It is, therefore, indisputably evident, that the *ruling elder* is most likely to be impartial, and, consequently, the most proper person to *preside*.

"2. Another advantage of this office arises from the necessity of changing preachers from circuit to circuit in the intervals of the yearly conferences. Many of the preachers are young in years and gifts; and this must always be the case, more or less, or a fresh supply of travelling preachers in proportion to the necessities of the work could not be procured. These young men, in general, are exceedingly zealous. Their grand *forte* is to awaken souls; and in this view they are highly necessary for the spreading of the gospel. But for some time their gifts cannot be expected to be *various*; and, therefore,

half a year at a time, or sometimes even a quarter, may be sufficient for them to labour in one circuit: to change them, therefore, from circuit to circuit, in the intervals of the yearly conferences, is highly necessary in many instances. Again, the preachers themselves, for family reasons, or on other accounts, may desire, and have reason to expect, a change But who can make it in the absence of the bishops, unless there be a presiding elder appointed for the district? A recent instance proves the justice of this remark. A large district was lately without a presiding elder for a year. Many of the preachers, sensible of the necessity of a change in the course of the year, met together, and settled every preliminary for the purpose. Accordingly, when the time fixed upon for the change arrived, several of them came to their new appointments according to agreement, but, behold, the others had changed their minds, and the former were obliged to return to their old circuits, feeling not a little disgrace on account of their treatment. And this would be continually the case, and all would be confusion, *if there were no persons invested with the powers of ruling elders, by whatever name they might be called;* as it would be impossible for the bishops to be present everywhere, and enter *into the details* of all the circuits.

"3. Who is able properly to supply the vacancies in circuits on *the deaths* of preachers, or on *their withdrawing* from the travelling connection? Who can have a thorough knowledge of the state of the district, and of its resources for the filling up such vacancies, except the presiding elder who travels through the whole district? And shall circuits be often neglected for months together, and the flocks, during those times, be, more or less, without shepherds, and many of them, perhaps, perish for want of food, merely that one of the most Scriptural and useful offices among us may be abolished? Shall we not rather support it, notwithstanding every thing which may be subtilly urged by our enemies under the cry of tyranny, which is the common cry of restless spirits, even against the best governments, in order that they may throw every thing into confusion, and then ride in the whirlwind and direct the storm?

"4. When a bishop visits a district, he ought to have one to accompany him, in whom he can fully confide; one who can inform him of the whole work in a complete and comprehensive view; and, therefore, one who has travelled *through the whole*, and, by being present at all the quarterly meetings, can give all the information concerning every circuit in particular, and the district in general, which the bishop can desire. Nor is the advantage small that the bishops, when at the greatest distance, may receive from the presiding elders a full account of their respective districts, and may thereby be continually in possession

of a more comprehensive knowledge of the whole work than they could possibly procure by any other means.

"5. The only branch of the presiding elder's office, the importance and usefulness of which is not so obvious to some persons, but which is, at the same time, perhaps the most expedient of all, is *the suspending power*, for the preservation of *the purity* of our ministry, and that our people may never be burdened with preachers of *insufficient* gifts. Here we must not forget that the presiding elder acts as agent to the bishops; and that the bishops are, the greatest part of their time, at a vast distance from him: he must, therefore, exercise episcopal authority, (ordination excepted,) or he cannot act as their agent. All power may be abused. The only way which can be devised to prevent the abuse of it, if we will have a good and effective government, is to make the executive governors completely responsible, and their responsibility within the reach of the aggrieved. And, in the present instance, not only the General Conference may expel the presiding elder—not only the episcopacy may suspend him from the exercise of his office—but the yearly conference may also impeach him, try him, and expel him: and such a threefold guard must be allowed, by every candid mind, to be as full a check to the abuse of his power, a perhaps, human wisdom can devise.

"But is it not strange that any of *the people* should complain either of *this* or of the *episcopal* office? *These offices* in the church are peculiarly designed to meliorate the severity of Christian discipline, as far as they respect *the people*. In them the people have a refuge, an asylum to which they may fly upon all occasions. To them they may appeal, and before them they may lay all their complaints and grievances. The persons who bear these offices are their fathers in the gospel, ever open of access, ever ready to relieve them under every oppression. And we believe we can venture to assert, that the people have never had even a *plausible* pretence to complain of the authority either of the bishops or the presiding elders.

"6. We may add, as was just hinted above, that the bishops ought not to enter into *small details*. It is not their calling. To select the proper men who are to act as their agents—to preserve in order and in motion the wheels of the vast machine—to keep a constant and watchful eye upon the whole—and to *think deeply* for the general good—form their peculiar and important avocation. All of which shows the necessity of the office now under consideration.

"The objection brought by some that many of the most useful preachers are taken out of the circuits for this purpose, whose preaching talents are thereby lost to the connection, will by no means bear examination. Even if this was the case, the vast

advantage arising from a complete and effective superintendence of the work would, we believe, far over-balance this consideration. But the objection is destitute of weight. Their preaching abilities are, we believe, abundantly more useful. Though all the preachers of matured talents and experience cannot be employed as presiding elders, yet those who are employed as such generally answer this character. They are qualified to build up believers on their most holy faith, and to remove scruples, and answer cases of conscience, more than the younger preachers in general. In many circuits some parts of the society might suffer much in respect to the divine life, for want of those gifts peculiarly necessary for *them*, were it not for this additional help; while the junction of the talents of the presiding elder with those of the circuit preachers, will, in general, make the whole complete. And as the presiding elder is, or ought to be, always present at the quarterly meetings, he will have opportunities of delivering his whole mind to a very considerable part of the people: nor is there any reasonable ground to fear that he will ever wear out his talents, if we consider the extent of a district, and the obligation the episcopacy is under to remove him, at furthest, on the expiration of four years.

"To these observations we may add, that the calling of district conferences, on the immorality of travelling preachers, on their deaths, the necessity of removals, &c., would be attended with the most pernicious consequences to the circuits on this vast continent, where the districts are so large, and the absence of the preachers would be necessarily so long upon every such occasion. And we will venture to assert, that if any effective government ought to exist at all in the connection, during the intervals of the yearly and general conferences, there is *no alternative* between the authority of the bishops and their agents, the presiding elders, on the one hand, and the holding of district conferences on the other hand.

"We will conclude our notes on this section with observing, that there is no ground to believe that the work of God has been injured, or the numbers of the society diminished, by the institution of this order, but just the contrary. In the year 1784, when the presiding eldership did, *in fact*, though not in *name*, commence, there were about fourteen thousand in society on this continent; and *now* the numbers amount to upward of fifty-six thousand: so that the society is, at present, four times as large as it was twelve or thirteen years ago. We do not believe that the office now under consideration was *the principal cause* of this great revival, but the Spirit and grace of God, and the consequent zeal of the preachers in general. Yet we have no doubt but the full organization of our body, and giving to the whole a complete and effective executive government, of which the presiding eldership makes a very capital

branch, has, under God, been a grand means of preserving the peace and union of our connection, and the purity of our ministry, and, therefore, *in its consequences*, has been *a chief instrument*, under the grace of God, of this great revival."

"SECTION VI.

"*Of the Election and Ordination of Travelling Elders, and of their Duty.*"

"We need not enlarge upon the necessity of an office, which every organized Christian church in the world, in all ages, has adopted. We would only remark, that the restriction respecting the elders withdrawing themselves from the travelling line, without the consent of the yearly conference, shows the confirmed regard our church has for *the itinerant plan*, and its determination to support it by every method in its power, consistent with justice and truth. And no elder has a right to complain, as he cannot but be previously acquainted with the conditions on which he accepts of ordination."

"SECTION VII.

"*Of the Election and Ordination of Travelling Deacons, and of their Duty.*"

"As we find from the first-quoted text (Acts vi, 1–6,) that the deacons were set apart for their office by the imposition of hands, but not by the imposition of the hands of the elders, as in other cases; so we endeavour to come as near to the Scripture mode as we can, by confining the ceremony of the imposition of hands to the episcopacy only, in the present instance, without daring to compare ourselves, as some of our enemies would most maliciously assert, to the holy apostles; but simply, and in the fear of God, coming up to the written word as nearly as in our power.

"This office serves as an excellent probation for that of an elder. No preacher can be eligible to the office of an elder till he has exercised the office of a deacon for two years, except in the case of missions. For we would wish to show the utmost attention to the order of elders, and to have the fullest proof of the abilities, grace, and usefulness of those, who shall be, from time to time, proposed for so important an office as that of a presbyter in the church of God. And we judge, that the man who has proved himself a worthy member of our society, and a useful class-leader, exhorter, and local preacher, who has been approved of for two years as a travelling preacher on trial, and has faithfully served in the office of a travelling deacon for at least two years more—has offered such proofs of fidelity and piety, as

must satisfy every reasonable mind. But as this continent is exceedingly large, and will continually open to our conferences new missions for the spread of the gospel (perhaps for ages to come) we have, in the case of missions, given a discretionary power to the yearly conferences. We have thus been able, through the grace and providence of God, to constitute such a regular gradation in our ministry as, we trust, will contribute highly to its purity, to the dignity of the ministerial office, and to the advantage of our people.

"We have here also made the same restriction for the preservation of our important itinerant plan, in respect to the deacons withdrawing themselves from the general work, without the consent of the yearly conference, which was made before in the case of the elders, and which has been spoken to in the notes on the former section."

"SECTION VIII.

"*Of the Method of receiving Preachers, and of their Duty.*"

"To preach almost every day, and to meet societies or classes several times in the week, and to visit the sick, not only in the towns, but as far as practicable on the plantations, is a work which requires no small degree of diligence and zeal: and no person is fit to be a travelling preacher who cannot fill up these duties incessantly all the year round, except occasional indispositions incapacitate him for a season; or some reasonable and urgent necessity call him away for a little time."

"*Punctuality* is of vast importance in every circumstance of life. Without it, no confidence can exist: and the want of it is productive of innumerable evils to society. But how much stronger are these observations, when applied to our situation? The itinerant plan, which we so much and so justly venerate, would be the most pernicious in the world, without *punctuality*. It would be almost sufficient to make mankind hate religion. The man who will disappoint a congregation through any worldly motive is highly criminal, and answerable for all the evil which his negligence has caused—answerable for all the souls which through disgust do afterward despise or neglect the ordinances of God. When an appointment is fixed, and cannot be revoked in time, it should be considered as an engagement made to God. 'Lord,' says the psalmist, 'who shall abide in thy tabernacle, and who shall dwell in thy holy hill?—He that sweareth to his own hurt and changeth not.' See Psalm xv. And the word of a preacher of the gospel, indeed of every Christian, should be the same as his oath, or he is not even an honest man. Alas! the good which the best of us do is but little, and, therefore, should not suffer any subtraction. *But when the itine-*

rant preacher frequently proves himself destitute of punctuality, his life and labours become more hurtful than profitable. He not only prevents a faithful man from filling up the office which he himself abuses, but gives continual offence, and imperceptibly drives numbers from the ordinances of God, and thereby out of the way of salvation."

"The command given by the apostle, Heb. xiii, 17, 'Obey them that have the rule over you, and submit yourselves,' is as binding on ministers as on the people. Among us there is no exception. Our bishops are bound to obey and submit to the General Conference; and the preachers are bound to obey and submit to the General Conference, and also to the yearly conferences, in every thing except the stationing of them for their respective districts and circuits; and in this respect they are bound to obey and submit to the episcopacy. This is the order of our church: and as the New Testament is silent as to the constitutions of states, so is it, in a great measure, in respect to the constitutions of churches. It only requires obedience or submission to the powers that are, without which no order could possibly exist. This does not, in any degree, prevent the due reformation of the constitutions of churches, any more than of those of states. We may add to these considerations the command of St. Peter, 1st Epis. v, 5, 'Ye younger, submit yourselves unto the elder.'

"The due examination of candidates for the ministry is of the utmost importance. The questions proposed for this purpose, in the present section, may be drawn out and enlarged upon by the bishops, as they judge necessary; and, if duly considered, will be found to contain in them the whole of Christian and ministerial experience and practice. In respect to doctrines, experience, and practice, the preachers will have passed already through various examinations, before they are received into the travelling connection. Let us take a view of the whole, remembering that our societies form our grand nurseries or universities for ministers of the gospel.

"1. On application for admission into the society, they must be duly recommended to the preacher who has the oversight of the circuit, by one in whom he can place sufficient confidence, or must have met three or four times in a class, and must be truly awakened to a sense of their fallen condition. Then the preacher who has the oversight of the circuit gives them notes of admission, and they remain on trial for six months. 2. When the six months are expired, they receive tickets, if recommended by their leader, and become full members of the society. And to prevent any future complaint on the ground of ignorance, the rules of the society must be read to them the first time they meet in class. 3. Out of these are chosen, from time to time, *the leaders of classes*, who should not only be deeply experienced in di-

vine things, but have a measure of the gift of preaching, so as to feed the flock of Christ under their care, in due season. 4. Out of these, when they discover in public prayer meetings an extraordinary gift of prayer and some gift for exhortation, are chosen *the exhorters*. 5. Out of the exhorters, who are employed in the places of least consequence, or to fill up the place of a preacher, in cases of necessity, are chosen *the local preachers*. These are first to receive a license signed by the presiding elder, and by the quarterly meeting,* which is composed of the local preachers, stewards, and leaders of the circuit. Without the consent of the presiding elder, and of the majority of this meeting, which is the most proper and respectable representation of the circuit that perhaps can possibly be devised, no one can be admitted as a local preacher. And the license above mentioned must be annually renewed, till the local preacher be admitted into the deacon's office. 6. Out of the local preachers are chosen *the travelling preachers*, of whom those in full connection form the members of our conferences. These must be on trial for two years before they can be received into full connection with the conference, their characters being examined at each conference (whether they be present or absent) in respect to morals, grace, gifts, and fruit. Nor can they be received upon trial as *travelling preachers*, till they have obtained a recommendation from the quarterly meetings of their respective circuits. The bishops indeed, and the presiding elders, have authority to call them to travel, in the intervals of the conferences, when they have received the above recommendation, otherwise the circuits would be frequently destitute of preachers. But their call to travel must afterward be confirmed by the yearly conference.

"From all that has been observed, it must be clear to every candid reader, that it is not the yearly conference *only*, or the bishops or presiding elders *only*, in the intervals of the conferences, who choose the local or travelling preachers. On the contrary, *they* have no authority to choose at all, till the people, through their leaders, stewards, &c., recommend. And those who will not be satisfied with this whole process of probation, considered in all its parts, must be rigid indeed. But we bless God for the whole of this economy, and do attribute to it, under his grace and providence, the purity of our ministry. When we consider the importance of *the gospel ministry*, this severe process is by no means excessive."

"* See the twenty-first section of this chapter."

"SECTION IX.

"*Of the Salaries of the Ministers and Preachers.*"

"Those who read this section attentively will see the impossibility of our ministers becoming rich by the gospel, except in grace. And here there is no difference between bishops, elders, deacons, or preachers, except in their travelling expenses, and consequently in the greater labours of one than the other. The gifts they have to impart are not silver and gold, but, through the divine blessing on their labours, and the operations of the Holy Spirit accompanying their word, 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.' And we may add, that the impossibility of our enriching ourselves by *our ministry*, is another great preservation of *its* purity. The lovers of this world will not long continue travelling preachers. Indeed, we may add, that a great many of the preachers do not receive the whole of their annual pittance; generally, we believe, through the poverty, but sometimes perhaps through the inattention of our friends.

"The clause concerning the allowance for a preacher's wife may need some explanation. The wife is to have *the same claim* in respect to salary as the travelling preacher: so that if there be a married and a single preacher in the same circuit, and the money for the support of the ministry be not sufficient to make up all the salaries, the whole is to be divided into three parts, one part of which belongs to the wife."

"SECTION X.

"*Of the Duties of those who have the Charge of Circuits.*"

"When we consider the duties of the office described in this section, we shall feel no difficulty in allowing that it is an office of no small importance.

"1. The person who holds it, is to watch over the other travelling preachers in his circuit, not with the eye of a severe judge, but with that of a tender elder brother. He should indeed be faithful to his colleagues, and tell them all their faults: but he has no power to correct them. He is to bear an equal share with them in the toils of a travelling preacher, besides having upon him the care of all the churches in his circuit. But if his colleagues will not observe his reasonable directions, or behave grossly amiss, he must inform his presiding elder, whose duty it is, as soon as possible, to judge of and rectify every thing. He is also to use his influence with the people, that his fellow-labourers may stand in need of nothing for the simple convenience, or at least necessities of this transitory life. They want but little,

and that little they ought to have. This also implies, that if his colleague be married, he should take care that neither he nor his family stand in need of any of the necessaries of life. For his performance of this duty, as well as all the rest, he is bounden to God, as well as to the church of which he is a member."

"2. He is to deliver tickets quarterly to each member of the society, with a portion of the word of God printed on them. This is of no small moment for the preservation of our discipline and the purity of our church. To admit frequently unawakened persons to our society meetings and love-feasts, would be to throw a damp on those profitable assemblies, and cramp, if not entirely destroy, *that liberty of speech*, which is always made a peculiar blessing to earnest believers and sincere seekers of salvation. Besides, this regulation affords the preacher who holds the office now under consideration an opportunity of speaking closely to every person under his care on the state of their souls."

"3. He is to watch over the stewards and leaders of his circuit. He should meet them weekly, when in the towns, and as often as may be in the country. He is to recommend to the stewards the poor of their societies, to lay before them, if necessary, the wants of his colleagues, and to stir them up to fidelity and activity in their office: but above all, he is to exhort the leaders, to instruct them in the best mode of addressing their classes, and to set before them the inestimable value of the precious souls respectively intrusted to their care."

"4. As he is the least likely to be influenced by the various circumstances arising from neighbourhood, long acquaintance, affection, consanguinity, or any other motives distinct from official talents, he is to appoint the stewards. And as he is, or should be the best judge of the gifts and experience of the members of society, he also is to select the men, from time to time, who are to fill up the weighty office of leader. And again, as he is the only person in the circuit who is responsible to the yearly conference for the decline of the work of God in his circuit, and the only one the conference *can make* responsible, he has the authority invested in him of changing leaders, when they have lost the life of God, or are incapacitated for or negligent of their duty. But if he ever use this power in a capricious or tyrannical manner, the people may lay their grievances before the bishops or presiding elders, who have authority to suspend him for ill conduct; or, before the yearly conference, which may proceed even to his expulsion, if he grossly offend against that wisdom which is from above, 'and which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, *without partiality, and without hypocrisy*,' James iii, 17.

"5. He is also to receive members upon trial, and into society, according to the Form of Discipline. If this authority were invested in the society, or any part of it, the great work of revival

would soon be at an end. A very remarkable proof of this was given several years ago by a society in Europe. Many of the leading members of that society were exceedingly importunate to have the whole government of their society invested in a meeting composed of the principal preacher, and a number of *lay elders* and *lay deacons*, as they termed them. At last, the preacher who had the oversight of the circuit was prevailed upon, through their incessant importunity, to comply with their request. He accordingly nominated all the *leaders* and *stewards* as lay elders and lay deacons, with the desired powers. But alas! what was the consequence? The great revival which was then in that society and congregation was soon extinguished. Poor sinners, newly awakened, were flocking into the church of God as doves to their windows. But now, the wisdom and prudence of *the new court* kept them at a distance, till they had given full proof of their repentance: 'If their convictions be sincere,' said they, 'they will not withdraw themselves from the preaching of the word on account of our caution; they themselves will see the propriety of our conduct.' Thus, while the fervent preacher was one hour declaring the willingness of Christ immediately to receive the returning sinners, the wisdom of the lay elders and lay deacons would the next hour reject them even from being received upon trial, unless they had been before *painted sepulchres, inwardly full of dead men's bones and rottenness.* The preacher who had the charge of the circuit nearly broke his heart, to see the precious souls which God had given him kept at a distance from him, and thrown back again upon the wide world by *the prudent lay elders and deacons.* However, at his earnest entreaty, he was removed into another circuit by the conference, under whose control he acted, to enjoy the blessings *of the Methodist economy.* The revival of the work of God was soon extinguished; and the society, from being one of the most lively, became one of the most languid in Europe.

"Glory be to God, *all* our societies throughout the world, now amounting to upward of one hundred and sixty thousand, have been raised, under grace, *by our ministers and preachers. They*, and they *only*, are their spiritual fathers under God; and none others can feel for them as *they* do. It is true, that on great revivals, the spiritually halt, and blind, and lame, will press in crowds into the church of God; and they are welcome to all that we can do for their invaluable souls, till they prove unfaithful to convincing or converting grace. And we will not throw back their souls on the wicked world, while groaning under the burden of sin, because many on the trial quench their convictions, or perhaps were hypocritical from the beginning. We would sooner go again into the highways and hedges, and form new societies, as at first, than we would give up a privilege so essential to the ministerial office and to the revival of the work of God.

"The master of the house [God] said to his servant, Go out quickly into the streets and lanes of the city, and *bring in hither* the poor, and the maimed, and the halt, and the blind. And the servant said, 'Lord, it is done as thou hast commanded, and yet there is room.' He obeys his God without asking permission of any society, whether he should obey him or not. 'And the Lord said unto the servant, Go out into the highways and hedges, and *compel them to come in*, that *my house* may be filled,' Luke xiv, 21–23. The servant answers not to his God, 'I will comply with thy command as far as my society, or my leaders and stewards, will permit me.' Again, the Lord says to Ezekiel, chap. xxxiv, 1–10, 'Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Wo be to the shepherds of Israel—the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, *neither have ye brought again that which was driven away, neither have ye sought that which was lost.* And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. Therefore, ye shepherds, hear the word of the Lord: As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherd search for my flock—therefore, O ye shepherds, hear the word of the Lord, Thus saith the Lord GOD, Behold, I am against the shepherds, and I WILL REQUIRE MY FLOCK AT THEIR HAND, and cause them to cease from feeding the flock,' &c. Now, what pastors, called and owned of God, would take upon themselves this awful responsibility, if others could refuse to their spiritual children the grand external privilege of the gospel, or admit among them the most improper persons to mix with and corrupt them? Truly, whatever the pastors of other churches may do, we trust that ours will never put themselves under so dreadful a bondage. It is in vain to say, that others may be as tender and cautious as *the pastors:* for *the pastors* are the persons responsible to God, and, therefore, should by no means be thus fettered in their pastoral care. And those who are desirous to wrest out of the hands of ministers this important part of their duty, should rather go out themselves to the highways and hedges, and preach the everlasting gospel, or be contented with their present providential situation.

"Besides, the command of our Lord, Matt. xxviii, 19, 'Go ye —and teach all nations, *baptizing* them,' &c., is addressed to *pastors only*—to his disciples, and through them to all his *ministering* servants to the end of the world. But if ministers are to be the judges of the proper subjects of *baptism*, which is the grand initiatory ordinance into the visible church, how much more

should they have a right to determine whom they will take under *their own* care, or whom God has given them out of the world by the preaching of his word! For ministers to spend their strength, their tears, their prayers, their lives for the salvation of souls, and to have both themselves and THEIRS under the control of those who never travailed in birth for them, and, therefore, can never feel for them as their spiritual parents do, is a burden we cannot bear. Thus it is evident that both reason and Scripture do, in the clearest manner, make the privilege or power now under consideration essential to the gospel ministry."

"7. Though the presiding elder is far more proper to preside at the quarterly meetings than any other who regularly attends, yet the preacher who has the oversight of the circuit is, next to him, the most likely to be impartial.* It is on this principle, that the twelve judges of England make it a rule, that no one of them shall take that circuit which includes the place where he was born. Besides, every thing is finally determined by a majority of votes. On those extraordinary occasions, therefore, when, through sickness, or any other unavoidable hinderance, the presiding elder is absent, the next to him in office must be the moderator of the meeting. See the notes on the fifth section of this chapter. Let us all be willing to submit to that due subjection which is necessary to the good order of the whole, 'yea, all of you be subject one to another,' 1 Pet. v, 5.

"8. Next to the preaching of the gospel, the spreading of religious knowledge by the press is of the greatest moment to the people. The soul, while united to the body, must be daily fed with pious ideas, otherwise it will lose ground in the divine life. Though the Lord is wonderfully kind to those of his children who are so unfortunate as not to be able to read, yet we are to use all the means in our power. And though the Bible be infinitely preferable to all other books, yet we are, even on that very account, to study the writings of those spiritual and great divines, who have by their comments, essays, sermons, or other labours, explained the Bible: otherwise, we ought not to attend the preaching of the gospel; for what is *that* but an explanation and application of the great truths contained in the Bible. He, therefore, who has the charge of the circuit, is to be diligent in the sale of those books, which, according to the judgment of our conferences and bishops, are deemed profitable for the souls of our people. St. Paul had need of books, otherwise he would not

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"* We do not mean that he is likely to have more grace or more integrity than the other members of the quarterly meeting, but only that he is not so much exposed to the temptations of *prejudging* a cause through consanguinity, affection, or a variety of other interests, as the other members are. We have a high esteem for all our official members, and would not intentionally offend them on any account."

have carried them with him in his extensive travels. 'The cloak that I left at Troas with Carpus, when thou comest, bring with thee, *and the books*, but especially *the parchments*,'* 2 Tim. iv, 13. And to minds which are influenced by the love of God and man, the consideration that the profit of these books is wholly applied to the work of God, will be a further inducement to them to purchase our books.

"9. It is necessary that the yearly conference should have an exact account of the numbers in society, and of every thing material relating to each circuit under its control, otherwise it could not possibly judge of the progress of the work, and the fidelity of the preachers; nor could the episcopacy have otherwise such complete knowledge of every thing for the stationing of the preachers. 'Let all things be done,' says St. Paul, 'decently, and in order.'

"10. It is also necessary, that the presiding elder should receive regular details of the proceedings of those who have the oversight of circuits, that he himself may have such a clear knowledge of the state of the district, as may enable him to fill up his important trust, and to give such information of his district to the bishops, as may afford them a complete view of the whole. Thus are many eyes opened upon the great work, and the wisdom of many united for the good of the whole. 'In the multitude of counsellors,' says the wise man, 'there is safety.'

"11. The people of our special charge want all the advice we can give them: and their stations and circumstances are so different, that the rule of meeting the men and women apart, and, when the society is large, and the time will admit of it, the married and single men apart, and the married and single women apart, has been attended with many blessings. Mr. Wesley, from happy experience, considered this as a very profitable means of grace. Ministers of the gospel should think no labour lost, or means in vain, by which they may be enabled to give their whole flock their due spiritual portion. 'The Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.' Luke xii, 42–44.

"12. As the public money should be applied with the greatest fidelity, the accounts should be examined with the strictest scrutiny: and, therefore, the preacher who has the charge of the circuit is to examine the stewards' accounts, as a preparative to their being laid before the quarterly meeting; and this not out of disrespect to the stewards, whom we highly esteem for their dis-

"* That is, the books written on parchment, the art of printing not being known in those days."

interested labours of love, but to prevent, as far as possible, even any plausible pretence for suspicion. 'It is required in stewards,' says the apostle, 'that a man be found faithful.' No person of integrity (and such we have reason to believe all our stewards are, without exception) will object to this rule."

"7. We are but one body of people, one grand society, whether in Europe or America; united in the closest spiritual bonds, and in external bonds as far as the circumstances of things will admit. And as our numbers have increased exceedingly both in Europe and America, it is necessary we should be particularly cautious in receiving strangers into our society, under the pretext of their having been members in other places; as the one end of our whole plan is *to raise a holy people*. On this account, all our conferences throughout the world mutually require that every member of our society who changes his place of abode, shall previously obtain a certificate from the preacher who has the charge of his circuit, who is most likely to be acquainted with his character, his own relations excepted: and that without such certificate he shall not be received into any other society."

"11. The authority of appointing prayer meetings will not, we think, be disputed by any. Many of our greatest revivals have been begun and chiefly carried on in our prayer meetings. We wish that the utmost zeal might be manifested by those who have the charge of circuits in the execution of this direction. The sacred writer, describing the effects of the day of Pentecost, observes, 'Then they that gladly received his word were baptized: and the same day there were added unto them about *three thousand souls*. And *they* continued steadfastly in the apotles' doctrine and fellowship, and in breaking of bread, and *in prayers*.' Acts ii, 41, 42. There is no doubt but those words refer to *social* worship. O that every family in our connection had occasionally a prayer meeting at stated times for the benefit of their neighbours! There would be no danger of wanting persons to pray: God would pour forth the spirit of grace and supplication; and soon the flame of divine love would glow through every civilized part of this vast continent. The Lord hasten the day!

"12. Public fasts are to be appointed by him at the regular times, and he is of course to take care, that himself and his helpers not only set the example, but also render those days peculiarly profitable by public meetings for the service of God."

"13. The whole organization of our church depends on an exact attention to all its distinctions and orders.—It has been, we doubt not, the close order and organization of our church, under the grace and providence of God, which has enabled us to resist all the shocks we have lately felt from the fanatical spirit of division, and to remain firm as a rock.

"We may just add, that it is customary for the presiding elders, or in their absence the preachers who have the charge of circuits,

to hold quarterly, or half-yearly conferences with the local preachers and exhorters respectively under their care, to examine into their grace, gifts, and usefulness, and into the state of the work of God—a custom of exceeding great utility, and therefore, such as we trust will never be neglected."

"SECTION XI.

"*Of the Trial of those who think they are moved by the Holy Ghost to preach.*"

"We have enlarged on the present subject in our notes on the eighth section of this chapter. Every reader may from hence perceive the care we take in receiving our preachers and ministers. As the presiding elders, or those who have the charge of circuits, are attentive to the examination of the local preachers and exhorters, so the yearly conferences are attentive to the gifts, grace, and usefulness of all the travelling preachers and ministers. Nothing will do for us without *the life of God.* Brilliant parts, fine address, &c., are to us but tinkling cymbals, when destitute of the power of the Holy Ghost.

"At the same time we are far from despising *talents* which may be rendered useful to the church of Christ. We know the worth of improved abilities: and nothing can equal our itinerant plan, in the opportunity it affords of suiting our various societies with men of God who are endued with gifts agreeable to their respective wants."

"SECTION XII.

"*Of the Matter and Manner of Preaching, and of other public Exercises.*"

"The preaching of the gospel is of the first importance to the welfare of mankind; and, consequently, *the mode* of preaching must be of considerable moment. It is not the fine metaphysical reasoning; it is not the philosophical disquisitions of the works of nature under the pretext of raising up our minds to the great Creator, which regenerate the heart, and stamp the image of God upon the soul. No. The preacher must,

"1. Convince the sinner of his dangerous condition. He must 'break up the fallow ground,' Jer. iv, 3; Hos. x, 12 'Cry aloud, spare not,' says the Lord to his prophet, 'lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins,' Isa. lviii, 1. He must set forth the depth of original sin, and show the sinner how far he is gone from original righteousness; he must describe the vices of the world in their just and most striking colours, and enter into all the sinner's pleas and excuses for sin, and drive

him from all his subterfuges and strong-holds. He must labour to convince the formalist of the impossibility of being justified before God by his ceremonial or moral righteousness. Myriads are continually perishing, yea, thousands of those who acknowledge in speculation the great truths of the gospel, through their dependence upon ordinances or upon an outwardly moral life. 'In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but *a new creature*,' Gal. vi, 15.

"2. He must set forth the virtue of the *atoning blood*. He must bring the mourner to a *present* Saviour; he must show the willingness of Christ *this moment* to bless him, and bring a present salvation *home* to his soul. Here he must be indeed *a son of consolation*. He must say nothing which can keep the trembling mourner at a distance; he must not provide for him a rich feast, and hand it up to him in dishes too hot to be touched. There must be nothing now held forth to the view of the penitent but the everlasting arms, and the mercy which is ready to embrace him on every side. 'Come unto me,' says our Lord, 'all ye that labour and are heavy laden, and I will give you rest,' Matt. xi, 28. 'Him that cometh to me, I will in no wise cast out,' John vi, 37. 'Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,—let us draw near with a true heart, in full assurance of faith,' &c., Heb. x, 19–22.

"3. He must, like a true shepherd, feed the lambs and sheep of Christ. He must point out to the newly justified the wiles of Satan, and strengthen them if they stagger through unbelief. He must set before them the glorious privileges offered to them in the gospel. He must nourish them with the pure milk of the word. Those who are more adult in grace, he must feed with strong meat. He must show them the necessity of being crucified to the world, and of dying daily; that 'if they mortify not the deeds of the flesh, they shall die.' He must not spare the remaining man of sin; he must anatomize the human heart, and follow self-will and self-love through all their windings. And all this being addressed to the children of God, he must do it with great tenderness. 'I protest by your rejoicing which I have in Christ Jesus our Lord, *I die daily*,' says the apostle. 1 Cor. xv, 31. 'If ye live after the flesh ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live,' Rom. viii, 13. '*Grow in grace*, and in the knowledge of our Lord and Saviour Jesus Christ,' 2 Pet. iii, 18.

"And now he must again turn the son of consolation. He must hold forth Christ as an all-sufficient Saviour, as 'able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them,' Heb. vii, 25. He must describe to them, in all its richest views, the blessing

of perfect love. He must now declare how our great Zerubbabel is *this moment* able and willing to reduce the mountain into a plain. And all the above he must endeavour more or less to introduce into every sermon which he delivers to a mixed congregation. 'The very God of peace sanctify you wholly, and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also *will do it*,' 1 Thess. v, 23. 'This is the will of God, even your sanctification,' 1 Thess. iv, 3.

"He must preach the law as well as the gospel. He must hold forth our adorable Redeemer as a Prophet to teach, a Priest to atone, and a King to reign in us and over us. He must break the *stony* heart, as well as bind up the *broken*. But still *holiness*, inward and outward, must be his end: *holiness* must be his aim: and Antinomianism, and every doctrine which opposes *holiness*, he must contend with, till he gain the victory, or render his hearers utterly inexcusable. Who is fit for these things? O Lord God, help us all! Let us do our utmost, and leave the blessing to the Lord.

"Acts iii, 22, 'A *Prophet* shall the Lord your God raise up unto you of your brethren.' Heb. v, 6, 'Thou art *a Priest* for ever.' Isa. xxxii, 1, 'Behold *a King* shall reign in righteousness.' O let us never be wearied of exalting Christ, as *living in us*, as well as *dying for us*.

"Some useful smaller advices are now given:

"1. Never break an engagement. This we have enlarged upon under the eighth section of this chapter.

"2. The second advice belongs only to town congregations, where they have clocks and watches to direct them. In such cases, if they attend not exactly at the appointed time, they will be equally tardy, if the preacher *habitually* wait for them ever so long. But everywhere let *him* be always at the time. It is inexcusable *in one* to make a thousand, or even a hundred, wait *for him*. Let 'no man put a stumbling block, or an occasion to fall, in his brother's way,' Rom. xiv, 13.

"3. The deepest seriousness at all times becomes the minister of the gospel: but in the pulpit there should not be even *the appearance* of a deviation from it. An ambassador of an earthly government, when immediately engaged in the duties of his embassy, would be far from trifling: how much more should an ambassador of God? 'Do the work,' therefore, 'of an *evangelist*, make *full proof* of thy ministry,' 2 Tim. iv, 5.

"4. A preacher who seeks the honour which comes from God, and not that which comes from man, will consider the spiritual wants of his audience, and choose his text and subject accordingly. He will not preach to show his own abilities, but merely *to do good*. And, indeed, if he preach not from *this*,

pure motive alone, he has no right to expect the blessing of God upon his labours. See Luke xii, 42–44.

"5. Be cautious of allegorizing. It seldom informs the judgment, and still seldomer warms the heart. It may be called a *pretty way* of talking. The preacher may be admired, but the hearer will be little edified. And what is applause, or any thing but the salvation of souls, to the faithful minister of Christ? The genuine language of his heart is, 'I ask not riches, honours, or pleasures, gain or applause; I ask only for the salvation of souls!' 'And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and him crucified.' 1 Cor. ii, 1, 2.

"6. When the preacher has fixed upon the subject which he judges most suitable to the states of the souls he is going to address, he must keep to his point. He must labour to arrange his ideas, and to speak to the understanding as well as the heart. He must first endeavour fully to explain, and then to apply, to 'show' himself 'a workman that needeth not to be ashamed, rightly dividing the word of truth,' 2 Tim. ii, 15.

"7. He must take care that his good be not evil spoken of, or laughed at, if possible, through any awkward or unmeaning gestures in the pulpit. When the instruction of immortal spirits is his employment, he should mind every thing, little and great, which can assist him in this glorious work, in which angels would envy him, if it were possible for them to indulge so base a passion. 'These things speak and exhort, and rebuke with all authority. Let no man despise thee.' Tit. ii, 15.

"8. Be not too forward in writing for the press. Nothing disgraces a cause so much as to attempt to defend it in a feeble manner. Let not a few friends who are attached to you, and are not in the least degree judges of composition, prevail upon you to become an author. To write well requires a life devoted in a great measure to close and severe study. Preaching the everlasting gospel and spiritual instruction, in season and out of season, are your grand objects. There are so many excellent publications already in the world, which by the means of the press may be put into every hand, that there are fewer necessary to be written than many imagine. A few good writers in one church are quite sufficient, especially in ours, which has already been honoured with a Wesley and a Fletcher. But particularly comply with our express rules on this subject. 'Of making many books there is no end,' says the wise man. Eccles. xii, 12.

"9. Scarcely any thing tends to damp divine service more than to be praying too long, and in a languid manner. Few

things more tend to bring a congregation into a *formal* spirit. Sometimes, indeed, the minister is led within the veil in an unusual way, and may then justly give full vent to the holy flame. But on other occasions let the prayer be very fervent, and of a moderate length. 'When ye pray,' says our Lord, 'use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them.' Matt. vi, 7, 8.

"10. A comment on a portion of Scripture is sometimes very profitable to the congregation, especially when a warm application is adjoined. And it is exceedingly useful for young preachers to habituate themselves to the giving of warm exhortations, otherwise they may get into a formal way of preaching without a due application of the subject. *A fervent exhortation* is preferable to *a sermon without application.* 'Till I come,' says St. Paul to Timothy, 'give attendance to reading, *to exhortation,* to doctrine,' 1 Tim. iv, 13.

"11. Souls are of so much value that we should improve every opportunity for their good. Shall the men of the world have carnal festivals on their birth-days, and shall we not commemorate the birth-day of our Lord? The primitive fathers of the church observed *the day*, which is *now* kept sacred by most of the churches of Christendom. Irenæus, who was one of the fathers, was a disciple of St. John; and the mother of Jesus lived with *that apostle* from the crucifixion of our Lord. There cannot, therefore, be a doubt but St. John knew, and, of course, his disciples, Irenæus, Ignatius, and Polycarp, the day of our Lord's nativity; and *from them* all the fathers of the church. Again, shall states and nations celebrate the day of liberation from slavery or oppression, or some other glorious event, from year to year? And shall *we* not celebrate by a holy festival the crucifixion and resurrection of our Lord, and the mission of the Holy Spirit, to which we are indebted for blessings infinitely more valuable than any which the revolution of states can possibly afford?"

"SECTION XIII.

"*Of the Duty of Preachers to God, themselves, and one another.*"

"1. A minister of the gospel, who has consecrated all he is and has, and all he can do and suffer, to the service of his God, should consider himself as eminently called *to walk with God* His peculiar calling is of the most public nature. It is a public profession, that he is a reformer of mankind: it says more loudly than any words, 'I am, or ought to be, one of the best of men; follow me as I follow Christ.' It is the very depth of hypocrisy to preach and not live the gospel. Of all hypocrites

such a one is the greatest. Nay, it is in vain to preach, it is in vain to show forth the most shining talents, if the life of the preacher correspond not with his doctrines. He may possibly have the reward he seeks for here below: but the approbation of God he never will receive. 'Many will say to me in that day,' observes our Lord, 'Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.' Matt. vii, 22, 23.

"The work of God must also lie near his heart: yea, his very soul must enter into it. Nor must he be contented to preach, and then leave the souls he has been blessed to at the mercy of the world. He must seek out the awakened. He must fence in the flock. He must not only love, but, according to his sphere of action, recommend and enforce Christian discipline, especially the discipline of that church of which he is a member; without which there would be nothing but anarchy and confusion; and the word of God would in general become 'like water spilt upon the ground.' 'Neither count I my life dear unto myself,' says St. Paul, 'so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God,' Acts xx, 24.

"2. The preachers should tell each other in the spirit of love and meekness, and, at the same time, with humble boldness, all they think and all they fear of each other, in respect to every thing of consequence, particularly in regard to the spiritual life, the practice of devotion, and spiritual conversation. 'Faithful are the wounds of a friend,' says Solomon. Prov. xxvii, 6.

"3. Ministers of the gospel should be eminently attentive to all the means of grace, particularly private prayer. We do rejoice that *our* ministers are examples to the flock in this respect. When in the mountains and wildernesses they have no chamber to themselves, they will retire into the woods and other solitary places, and spend much of their time in that most useful exercise. O that we may continue to preserve this spirit and practice! 'Thou, when thou prayest,' says Christ, 'enter into thy closet: and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly,' Matt. vi, 6. We should also in the families, where we from time to time reside, be examples to all. The whole world is composed of families. A travelling preacher may bring as many souls to glory by his fidelity in the families which he visits as by his public preaching. See the fifteenth section of this chapter.

"4. Preachers of the gospel should be much conversant in

the Scriptures. They should never be without a Bible. That invaluable book is like the starry heavens on a clear night: cast your eyes on any given part, and some bright stars will immediately strike your sight; but the more you gaze, the more stars will appear to your view. It is an inexhaustible mine of the richest treasures. The more infidels despise and oppose it, the more should we love, study, and defend it. It is reproachful to see a minister of God *lounging away* his time, when the word of truth and salvation is within his reach."

"SECTION XIV.

"*Rules by which we should continue, or desist from, preaching at any Place.*"

In the notes to this section we find the following mention of a usage no longer known:—

"The stationing of the preachers is in the episcopacy, but *the determination of the number of preachers to be sent to a circuit is in the yearly conference:* with powers invested in the episcopacy and presiding eldership to meet the openings of grace and providence in the intervals of the conference."

"SECTION XV.

"*Of visiting from House to House, guarding against those Sins that are so common to Professors, and enforcing practical Religion.*"

"In the plantations, which make the chief part of these states, and in which, of course, the chief part of our societies reside, the preachers cannot visit many of our competent families in a day. But they may almost daily visit many of the poor—many of those who most want their help. Various disagreeable circumstances, arising from the inattention of *the poor* to cleanliness, &c., may attend our zealous observance of the directions given in this section on the present subject, as far as it respects *them*. But where is our zeal for God, where our crucifixion to the world, where our regard for souls, if such considerations move us in the least? Our Lord gives it as one grand proof of his being the Messiah, that 'the poor have the gospel preached to them,' Matt. xi, 5. O then, if we love Christ, if we wish to be his ministers and disciples, let us not forget the poor! We have but little silver or gold to offer them: but we have what is infinitely more precious, even grace, pardon, holiness, Christ, heaven. Let us, therefore, labour *at least* as much in the houses of the poor as of the rich or competent: and *this we certainly shall*, if we be not interested by carnal or temporal motives—if we breathe the true spirit of missionaries."

"SECTION XVI.

"*Of the Instruction of Children.*"

"The proper education of children is of exceeding great mo ment to the welfare of mankind. About one half of the human race are under the age of sixteen, and may be considered, the infants excepted, as capable of instruction. The welfare of the states and countries in which they live, and, what is infinitely more, the salvation of their souls, do, under the grace and providence of God, depend in a considerable degree upon their education. But, alas! the great difficulty lies in finding men and women of genuine piety as instructers. Let us, however, endeavour to supply these *spiritual* defects. Let us follow the directions of this section, and we shall meet many on the day of judgment, who will acknowledge before the great Judge, and an assembled universe, that their first desires after Christ and salvation were received in their younger years by our instrumentality. In towns we may, without difficulty, meet the children weekly, and in the plantations advise and pray with them every time we visit their houses: nay, in the country, if we give notice that at such a time we shall spend an hour or two in such a house with those children who shall attend, many of the neighbours will esteem it a privilege to send their children to us at the time appointed. But we must exercise much patience, as well as zeal, for the successful accomplishment of this work. And if we can with love and delight condescend to their ignorance and childishness, and yet endeavour continually to raise up their little minds to the once dying but now exalted Saviour, we shall be made a blessing to thousands of them.

"But let us labour *among the poor* in this respect, as well as among the competent. O if our people in the cities, towns, and villages were but sufficiently sensible of the magnitude of this duty, and its acceptableness to God—if they would establish sabbath schools, wherever practicable, for the benefit of the children *of the poor*, and sacrifice a few public ordinances every Lord's day to this charitable and useful exercise, God would be to them instead of all the means they lose; yea, they would find, to their present comfort and the increase of their eternal glory, the truth and sweetness of those words, 'Mercy is better than sacrifice,' Matt. ix, 13; xii, 7; Hos. vi, 6. But there is so much of the cross in all this! O when shall we be the true followers of a crucified Saviour!"

"SECTION XVII.

"*Of employing our Time profitably, &c.*"

"We have already enlarged so much on the public and private duties of ministers, that on the limited plan and laconic mode we have adopted in these annotations, it may not be necessary to say much more on this subject. We would just recommend to our ministers and preachers, agreeably to the directions given in this section, *much reading and study*. We have various ranks of men to deal with, and as far as possible should be prepared for them all; that as scribes instructed unto the kingdom of heaven, we may, like unto a man that is a householder, bring forth out of our treasures things new and old. See Matt. xiii, 52. A taste for reading profitable books is an inestimable gift. It adds to the comfort of life far beyond what many conceive, and qualifies us, if properly directed, for very extensive usefulness in the church of God. It takes off all the miserable listlessness of a sluggish life; and gives to the mind a strength and activity it could not otherwise acquire. But to obtain and preserve this taste for, this delight in, profitable reading, we must daily resist the natural tendency of man to indolence and idleness. And when we consider the astonishing activity of the enemies of revealed truth, to disseminate their pernicious doctrines, we must allow that it behooves every minister of Jesus Christ, not only to be able to 'give an answer to every man that asketh him a reason of the hope that is in him, with meekness and fear,' (1 Pet. iii, 15,) but to answer and silence the most subtle arguments of the professed enemies of our adorable Lord. 'Till I come,' says St. Paul, 'GIVE ATTENDANCE TO READING,' 1 Tim. iv, 13. Heb vi, 11, 12, 'We desire—that ye be not slothful.' See also Ephes. v, 16; Col. iv, 5; 2 Tim. ii, 15, and iv, 13."

"SECTION XIX.

"*Of the Method by which immoral Travelling Ministers or Preachers shall be brought to Trial, &c.*"

"The section now under consideration is of very great moment. Let us take a view of it under the three heads into which it divides itself.

"1. The answer to the first question serves to remove every reasonable objection to the *suspending* power of the presiding elder. See section fifth of this chapter. The trial of a minister or preacher for gross immorality shall be in the presence of at least three ministers. These ministers have, of course, full liberty to speak their sentiments either in favour or disfavour of

the person accused. This must always serve as a strong check on the presiding elder, respecting the abuse of his power. An act of tyranny would be so opposed by the ministers present, and so represented afterward in favour of the oppressed, that the presiding elder who would venture upon an arbitrary step would find himself dreadfully embarrassed. Besides, those ministers could lay the whole affair before the General Conference, if near at hand; or before the ensuing yearly conference; or, as soon as possible, before a bishop: in which cases, the injured person might have complete redress, and the presiding elder censured or punished according to his deserts: and those ministers could give all possible information, having been present at the whole of the trial.

"The passage in St. Matthew, ch. xviii, 15–17, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone,' &c., has nothing to do with the present subject. We are now speaking of *gross* immoralities committed by preachers of the gospel. This does not concern the *trespass* of a private person, but the *gross offence* of a minister against the church of God. Undoubtedly, a minister *so* offending should not be suffered to remain in his office till the next yearly conference, as *many* souls might be ruined thereby in the interval. There is certainly as much mercy due to the people as to the minister; and in the present instance more, as he is but one, and they are many; and he is invested with his office, not for their *destruction*, but for their *edification*. See 2 Cor. x, 8, and xiii, 10. But scarcely any thing can be more destructive to the cause of God than the immoral life of a minister. *Such* an Achan in the camp must, more or less, bring down a curse upon the cause. 1 Sam. ii, 27–59, 'There came a man of God unto Eli, and said unto him, Thus saith the Lord,—Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; *and honourest thy sons above me*,' &c. 2 Sam. xi, 12, 'Now the sons of Eli were sons of Belial; they knew not the Lord.' 2 Sam. iii, 11–14, 'The Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him, that I will judge his house for ever, for the iniquity *which he knoweth; because his sons made themselves vile, and he restrained them not*,' &c. See that whole history. Matt. vii, 22, 23, 'Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, *ye that work iniquity*.' Rom. ii, 3, 'Thinkest thou this, O man, that judgest them which do such things, and *doest the same*, that thou shalt escape

the judgment of God!' 1 Tim. v, 19, 'Against an elder receive not an accusation, but *before two or three witnesses.*'

"2. The mode of process directed in the answer to the second question, is nearly according to our Lord's directions, concerning the offences of the private members of a church, in Matt. xviii, 15–17, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.' First the preacher is to be reproved by his senior in office. On a second offence, the minister reprehending, is to take with him one, two, or three witnesses: and if still incurable, the offender is to be brought before that part of the church to which he is particularly responsible, namely, the yearly conference. He is not to be tried by the members of his circuit or district, for *they* are the complainants—the persons supposed to be aggrieved—but by his elders and equals. There is, however, a considerable difference between the persons concerned in the directions given by our Lord in the portion of Scripture quoted above, and those who are adverted to in the present section. *That scripture* evidently refers to the private members of a church; and *the minister himself*, after private reproof and public reprehension, first before two or three witnesses, and then before the church, is to exclude the person, if impenitent. But of this we shall treat largely, when we come to consider the eighth section of the second chapter. *Improper tempers*, manifested in the conversation or conduct of a minister of the gospel, may be productive of more evil than all his public labours can possibly compensate. But, at the same time, he may not be so criminal, but that he may be borne with for a time, in hope of reformation.

"N. B. The reason why the expression, *one, two, or three witnesses* is mentioned in the section under this head, is, because it may, in some instances, be impossible to have more than *one* besides the reprehending minister, without sending to a neighbouring circuit; and as no public censure can pass upon the offending preacher in this case till the sitting of the yearly conference, it would not be proper to take a minister of the gospel from his labours in another circuit, for two or three days, to answer the present purpose.

"'The servant of the Lord,' says St. Paul, 'must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves,' 2 Tim. ii, 24, 25. 'He [Christ] turned, and rebuked them, and said, Ye know not what manner of spirit ye are of,' Luke ix, 55.

"3. It will, we believe, be allowed by all who love the truth as it is in Jesus, that the heretical doctrines are as dangerous, at least to the hearers, as the immoral life of a preacher; and, therefore, the same process is provided for both cases. Those must indeed be blind, who can sit for any time under the ministry of an Arian, Socinian, Universalian, or any other heretical minister: 'and if the blind lead the blind, both shall fall into the ditch,' Matt. xv, 14, and Luke vi, 39. But as we would guard against a hasty and arbitrary measure in a matter which sometimes, perhaps, it may be difficult to determine, the case alluded to at present shall lie over to the yearly conference, if the preacher be perfectly silent, in public and private, on the subjects objected to. But if he will go on to dishonour Christ, or to oppose the doctrines of holiness, or to introduce novel sentiments or 'vain jangling,' (1 Tim. i, 6,) to draw our people from *the one thing needful*,—CHRIST DYING FOR AND LIVING IN US,—an immediate stop must be put to such dangerous, such pernicious proceedings.

"Matt. vii, 15, 16, 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.' Tit. iii, 10, 11, 'A man that is a heretic, after the first and second admonition, reject;' (here the authority of *judging* and *rejecting* is invested in Timothy;) 'knowing that he that is such is subverted, and sinneth, being condemned of himself.' 2 Pet. ii, 1–3, 'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they, with feigned words, make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.' Rev. ii, 2, 'I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and *thou* hast tried them which say they are apostles, and are not, and hast found them liars.' Rev. ii, 20, 'Notwithstanding I have a few things against thee, because *thou* [the angel of the church in Thyatira] sufferest that woman, Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.'

"Before we conclude our notes on this section, we must entreat our reader to notice, not only here, but throughout the whole of our economy, *the appeals* which are allowed upon all occasions, as far as the nature and circumstances of things will possibly allow of them, without making our economy intricate and burdensome."

"SECTION XXI.

"*Of the Local Preachers.*"

"By this mode of trial we are desirous of showing the most tender regard toward our local brethren. We are all but men. The best of us may fall into sin, or be drawn into dangerous and pernicious errors; and it is sometimes necessary to stop the plague by an immediate stroke of discipline. But we would not have so important a character as that of one of our local brethren even touched to its disadvantage by only one preacher, who possibly might be younger than the accused. We have, therefore, provided that a small meeting of respectable persons shall be held, before a single step be taken in the business. The trial will then come before the most weighty assembly in the circuit.

"We have directed the yearly conference, upon an appeal, to determine upon the merits of the cause from the memorial of the quarterly meeting, on account of the difficulty, if not impossibility, of bringing the necessary witnesses, perhaps thirty, fifty, or a hundred miles from their home: nor have we any right or authority to lay such a burden on any of our people. In short, we have done the best we can, according to the nature of the circumstances in which we are placed."

"SECTION XXII.

"*Of Baptism.*"

We need only observe here, that we are conscious that *sprinkling*, *pouring*, and *immersing* have been practised by different churches, in each of which the pure gospel was preached, and the life of God, more or less, experienced; and that all these modes are, more or less, acceptable to God, when administered with sincerity. At the same time, we know well, that as much or more may be said in favour of *sprinkling* than of immersion, from the account given us in Scripture of the baptism of *John himself:* and the primitive churches *in general*, we believe, favoured the practice of *sprinkling*. However, we would meet the tender mind, and *in matters unessential* condescend, as far as we conscientiously can, to the feelings and sentiments of all."

"As we have before observed, our aim is to save souls, and not to enrich ourselves: therefore, Mr. Wesley and our General Conference placed *our whole economy* as far distant as possible from *that* of a lucrative ministry. We are determined not to sell the ordinances of God: in this no man shall make our glorying

void. Matt. x, 8, 'Freely ye have received,' says, our Lord, 'freely give.' 1 Cor. ix, 11–18, 'If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, *we have not used this power;* but suffer all things lest we should hinder the gospel of Christ.—I have used *none of these things;* neither have I written these things that it should be so done unto me; for it were better for me to die than that any man should make my glorying void.'"

"SECTION XXIII.

"*Of the Lord's Supper.*"

"As the Scripture is silent about the posture of the communicants, we prefer *the most humble*, whatever our Saviour might have permitted when he instituted the sacred ordinance. Besides, as we always receive the elements *in prayer*, we for that reason also prefer the kneeling posture. We must also observe, that our elders should be very cautious how they admit to the communion persons who are not in our society. It would be highly injurious to *our brethren*, if we suffered any to partake of the Lord's supper with them, whom we would not readily admit into our society on application made to us. Those whom we judge unfit to partake of our profitable, *prudential* means of grace, we should most certainly think improper to be partakers of an ordinance which has been expressly instituted by Christ himself."

"SECTION XXIV.

"*Of Public Worship.*"

"Our church insists on the reading of the Scriptures in the congregation, and gives directions accordingly. This is of the utmost consequence, and we trust will be most sacredly observed by all our ministers and preachers. A peculiar blessing accompanies the public reading as well as preaching the word of God to attentive, believing souls. And in these days of infidelity nothing should be omitted which may lead the people to the love of the Holy Bible.

"The meeting of the society also, wherever practicable, is of considerable moment. There are various weighty subjects, peculiarly suitable to religious societies, which cannot be so well enlarged upon to a mixed congregation. Brotherly union and fellowship, Christian discipline in all its branches, and various other particulars may be enlarged upon and enforced with great propriety and success on such occasions. At these times also we may enter more minutely into the different parts of the relative

duties, than we can to unawakened souls, whose whole life is sin, and who are at the best only 'like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.'"

"SECTION XXV.

"*Of the Spirit and Truth of Singing.*"

"The singing of psalms, and hymns, and spiritual songs, in the congregation, has been allowed by all the churches of God in all ages (one modern society excepted) to be a part of divine worship; and, *from its very nature*, it evidently belongs to the *whole* congregation. It would be unseemly for the minister *alone* to sing: but if this be the duty of *one* member of the congregation, it must be the duty of all who have voices for singing; and there are very few who may not join in the *tenor* part, all the defects of their voices being swallowed up in the general sound. Few things can be more pleasing to the Lord than a congregation with one heart and one voice, praising his holy name. It is indeed to be feared, that there is seldom a large congregation, where *every* individual is *sincere*. However, all who do in sincerity desire a blessing, should strive to join in the general chorus—we mean, in every part of the hymn. If one part of it be above the experience of the singer, he should adjoin a silent prayer, that the Lord may give him the grace he needs; for the Lord listens to hear what the heart speaks, and takes all as nothing, if the heart be silent. Again, when his experience rises above the hymn, his secret prayer should be in behalf of that part of the congregation which it suits: but in the *proper* hymns of praise he may throw off all reserve, for we are *all* infinitely indebted to our good God. From these remarks we surely must be sensible of the necessity of confining ourselves to *simple* tunes, as the *fugue-tunes* have an unavoidable tendency to confine *to a few* this part of divine worship, which belongs to the whole. And those, we think, have made few remarks on public worship, who have not observed, on the one hand, how naturally the fugue-tunes puff up with vanity those who excel in them; and on the other hand, how it deadens devotion, and only at the best raises an admiration of the singers, and not of Christ.

"When it is recommended in this section to the preacher sometimes to stop and address the people in the course of singing, *the substance* only of what he should say is mentioned there. It is not intended, that he should speak *abruptly* on such occasions, but with softness and due respect on the necessity of singing and of performing every act of devotion from the heart."

"SECTION XXVIII.

"*Of the Chartered Fund.*"

"We need not be urgent on our benevolent friends to promote this great charity. Their own feelings, we well know, will sufficiently prevail, when proper light is given to them on the subject. Our brethren who have laboured on the mountains, on the western waters, and in the poorer circuits in general, have suffered unspeakable hardships, merely for the want of some established fund, in which the competent members of our society might safely lodge what their benevolent hearts would rejoice to give, for the spread of the gospel. On the same account, many of our worn-out preachers, some of whom quickly consumed their strength by their great exertions for the salvation of souls, have been brought into deep distress; and the widows and orphans of our preachers have been sometimes reduced to extreme necessity, who might have lived in comfort, if not in affluence, enjoying the sweets of domestic life, if the preachers who were the husbands on one hand, and the fathers on the other, had not loved their Redeemer better than wife or children, or life itself. And it is to be lamented, if possible, with tears of blood, that we have lost scores of our most able married ministers—men who, like good householders, could upon all occasions bring things new and old out of their treasury, but were obliged to retire from the general work, because they saw nothing before them for their wives and children, if they continued itinerants, but misery and ruin. But the present institution will, we trust, under the blessing of God, greatly relieve us in, if not entirely deliver us from, these mighty evils. For we have full confidence, that the hearts of our friends will be engaged, and their hands stretched forth on this important occasion; and a provision will be made, sufficient to preserve the objects of the charity from want, which is all that is aimed at or desired."

"CHAPTER II

"SECTION I.

"*The Nature, Design, and General Rules of the United Societies.*"

"THE present section forms, perhaps, one of the completest systems of Christian ethics or morals, for its size, which ever was published by an uninspired writer. We speak this the more readily, because it was the work of the first divine, we believe, since the time of the apostles, the late Mr. Wesley, after matured

experience, with only a small addition, which the circumstances of these states required. The rules are so clear, and so obviously approve themselves to every candid mind, that we need only touch briefly upon them, proving them by quotations from the sacred writings.

"1. Of class meeting we shall speak hereafter: we would here only explain a few particulars concerning the office of a leader. We have found it necessary in innumerable instances to enlarge the number of the class, from the impossibility of providing a sufficiency of class-leaders, if the number were always limited to *twelve*. The office is of vast consequence. The revival of the work of God does perhaps depend as much upon *the whole body of leaders*, as it does *upon the whole body of preachers*. We have almost constantly observed, that when a leader is dull, or careless, or inactive—when he has not abilities or zeal sufficient to reprove with courage though with gentleness, and to press a present salvation upon the hearts of the sincere—the class is, in general, languid: but, on the contrary, when the leader is much alive to God and faithful in his office, the class is also, in general, lively and spiritual. This arises from the nature of the Christian plan of salvation. It is the same, in general, with a minister and his flock; and every leader, as we have before intimated, is, *in some degree*, a gospel minister: though we may add, that among us a spiritual body of leaders may counteract the otherwise pernicious consequences of a languid ministry.

"At the beginning of Methodism, the leader called weekly upon each of his class, in which case twelve were quite sufficient for his inspection. But very soon it was found abundantly preferable for the whole class to meet the leader *together*, not only for the sake of the leader, but for the good of the people, who by that means enjoy the unspeakable advantage of Christian fellowship. At the same time the leader is expected to visit the members of his class at their own houses, especially when they are sick or confined, as often as his circumstances will admit."

"4. The buying and selling the souls and bodies of men (for what is the body without the soul but a dead carcass?) is a complicated crime.* It was indeed, *in some measure*, overlooked in the Jews by reason of the wonderful hardness of their hearts, as was the keeping of concubines and the divorcing of wives at pleasure, but it is totally opposite to the whole spirit of the gospel. It

"* Are there not many proprietors to be found on this continent, who restrain their slaves from enjoying the privileges of the gospel, and thereby invade the rights of *the souls* and *consciences* of their slaves, as well as *their bodies?* At the same time we must give the credit due to multitudes who do not thus enslave *the minds* of their servants, but allow them full liberty to attend the preaching of the gospel, wherever they think they are most profited."

has an immediate tendency to fill the mind with pride and tyranny, and is frequently productive of almost every act of lust and cruelty which can disgrace the human species. Even the moral philosopher will candidly confess, that if there be a God, every perfection he possesses must be opposed to a practice so contrary to every moral idea which can influence the human mind."

"6. We are debtors to the constitution under which we live (*we, especially in these United States*) for all the blessings of law and liberty which we enjoy: and without a government to support that constitution, all would be anarchy and confusion. It is, therefore, our duty to support it by bearing, with our fellow-citizens, an equal proportion of its expenses; and it is as great a crime to rob our country, as to rob a private individual; and the blindness of too many to this truth, injures not in the least the veracity of it."

"SECTION II.

"*Of Class Meeting.*"

"So much has been already spoken concerning the office of a leader in the notes on the preceding section, and on the tenth of the first chapter, that we have hardly room to enlarge without tautology. But from the whole we may observe, how careful our ministers should be in their choice of leaders. For our leaders, under God, are the sinews of our society, and our revivals will ever, in a great measure, rise or fall with them. Our ministers and preachers should therefore consider no time better employed than that which they bestow on the leaders, in examining them, directing them, and stirring them up to their holy and momentous duty.

"We have made many remarks in the course of our work on the necessity of Christian fellowship: but this cannot be carried on to any considerable advantage without stated solemn times of assembling. The meetings held for this purpose must have a name to distinguish them. We call ours *class meetings*, and *band meetings;* but of the former we are to speak at present. Here we must notice, that it is *the thing itself, Christian fellowship*, and not the name, which we contend for. The experience of about sixty years has fully convinced us of its necessity; and we ourselves can say that in the course of an extensive acquaintance with men and things, and the church of God, for about twenty or thirty years, we have rarely met with one who has been much devoted to God, and at the same time not united in close Christian fellowship to some religious society or other. Far be it from us to suppose that no fellowship meetings, except ours, are owned of God: so illiberal a sentiment never entered our minds. But we must say, that those who entirely neglect

this *divinely-instituted* ordinance (however various the names given to it, or the modes of conducting it, may be) manifest that they are either ashamed to acknowledge *as their brethren* the true children of God, or 'are enemies of the cross of Christ,' Phil. iii, 18. They wish to keep up a correspondence with the world, which Christian discipline could not long tolerate; or they cannot bear to have their wounds probed to the bottom, that the balm of Gilead, the healing wine and oil of the gospel, may be applied by the divine Physician, 'and the blood of Jesus Christ the Son of God cleanse them from all sin,' 1 John i, 7.

"We have no doubt but meetings of Christian brethren for the exposition of Scripture texts may be attended with their advantages. But the most profitable exercise of any is a free inquiry into the state of the heart. We therefore confine these meetings to *Christian experience*, only adjoining singing and prayer in the introduction and conclusion. And we praise the Lord they have been made a blessing to scores of thousands. And we must add, with gratitude to the Most High, that after an accurate attention to the point ourselves, and from the impartial account of several of our oldest and most useful ministers in different parts of the globe, we have cause to believe, that out of those who have *died members of our society*, far the greatest part have entered into glory in the triumph of faith. In short, we can truly say, that through the grace of God our classes form the pillars of our work, and, as we have before observed, are in a considerable degree our universities for the ministry."

"SECTION III.

"*Of the Band Societies.*"

"Our society may be considered as a spiritual hospital, where souls come to be cured of their spiritual diseases. The members, therefore, who compose our class meetings vary exceedingly in the state of their minds and the degrees of their experience. On this account it was thought necessary by our venerable leader, Mr. Wesley, to establish a society of evangelical believers within the society composed of the whole body of Methodists, to which he gave the name of *the band society*. This institution he borrowed from the practice of the primitive churches, as indeed he did almost every thing he established.

"The heart of man *by nature* is such a cage of unclean birds that few are to be found who will lay before their brethren all its secret movements, unless the love of God be the ruling principle of their souls. And even then they are not called upon to exercise this confidence, except toward a small confidential company of true believers like themselves. When bands can

be formed on this plan (and on no other do we form them) they become one of the most profitable means of grace in the whole compass of Christian discipline. There is nothing we know of which so much quickens the soul to a desire and expectation of the perfect love of God as this. It includes in it all the spiritual benefits of social intercourse. For these little families of love not only mutually weep and rejoice, and in every thing sympathize with each other, as genuine friends, but each of them possesses a measure of 'that unction of the Holy One,' (1 John ii, 20,) which teaches all spiritual knowledge. And thus are they enabled to 'build up themselves [and each other] on their most holy faith,' (Jude 20,) and to 'consider *one another*, to provoke unto love and good works,' Heb. x, 24.

"The regularity and order which should be observed in every solemn meeting, requires that one of the band should be the leader, to open and close the ordinance with singing and prayer, though all may be here considered nearly upon an equality. Each must be at full liberty to follow the leader in prayer, whenever they kneel down together before God.

"In large societies all the members of those little bands are to meet together once a week with the preacher, and to spend an hour in speaking their experience one after another, as in our love-feasts: and these meetings have been rendered a great blessing to many.

"In very large societies there should be a quarterly love-feast for the bands, as well as for the whole society, (which always includes the members of the bands.)

"Wherever also it is practicable, there should be formed *a select society* chosen out of the members of the bands. This should be composed of believers who enjoy the perfect love of God, or who are earnestly seeking that great blessing. In London, Bristol, &c., in Europe, and in New-York, &c., on this continent, these select societies have been very profitable. *They* also meet once a week for an hour, and the preacher presides among them. Each member is at liberty to speak his or her experience, the preacher giving such advice respecting the grand point their souls are aiming at, as he sees expedient.

"Thus does our economy, by its prudential ordinances, under the grace of God, tend to raise the members of our society from one degree of grace to another. And we have invariably observed, that where these meetings of the bands have been kept up in their life and power, the revival of the work of God has been manifest both in the addition of members to the society and in the deepening of the life of God in general.

"We earnestly wish that our elders, deacons, and preachers be peculiarly attentive to these blessed ordinances in their respective spheres of action. They probably may find earnest believers in almost every circuit, who will be willing to meet

in band, if properly advised and encouraged. And when many of these bands are formed, the other meetings may easily be established and regulated. And we believe hardly any thing will promote the general work more than this.

"The propriety of separating the men and women in these bands must be evident to every one who considers the account here given of this means of grace. The separating of the married and single arises from the peculiar circumstances in which they are situated, and from the closer union which is likely to subsist between those who are circumstanced alike. Widowers or widows may have their choice of meeting either with the married or the single, unless a band can be formed of them alone respectively.

"*The social principle* is one of the grand springs in the soul of man. It was not the design of Christianity to annihilate this principle, but the very contrary—to improve it, to spiritualize it, and strengthen it. O then let us exercise it in spiritual intercourse, as we well know that one part of our heavenly felicity will flow from friendship and union with our brethren, the redeemed of the Lord, to all eternity! Gal. vi, 2, 'Bear ye one another's burdens, and so fulfil the law of Christ.' 1 Cor. xii, 26, 27, 'Whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular.' Phil. ii, 1, 2, 'If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies: fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.' We have perhaps one hundred thousand believers in our church throughout the world; and if all were thus of one accord, 'walking by the same rule, minding the same thing,' (Phil. iii, 16,) what a glorious church should we make; and God would hear our prayers, and look down upon us with the same delight, as if we were all assembled in the same room, or in the same temple.

"Observe, here is nothing of auricular confession or priestly absolution: the whole is the fruit of holy confidence and Christian love."

"SECTION IV.

"*Of the Privileges granted to serious Persons who are not of the Society.*"

"It is manifestly our duty to fence in our society, and to preserve it from intruders; otherwise we should soon become a desolate waste. God would write *Ichabod* upon us, and the glory would be departed from Israel. At the same time we should suffer those who are apparently sincere, if they request

it, to see our order and discipline twice or thrice, that they themselves may judge whether it will be for their spiritual advantage to cast in their lot among us. But we should by no means exceed the indulgence here allowed; otherwise we should make our valuable meetings for Christian fellowship cheap and contemptible, and bring a heavy burden on the minds of our brethren."

"SECTION V.

"*Of the Qualification and Duty of the Stewards of Circuits.*"

"In each large society there are generally two or four stewards of that particular society for the management of its temporal concerns. These are appointed, as well as the circuit stewards, by the preacher who has the charge of the circuit. He is himself to have as little as possible to do with temporal affairs, but has the appointment of the officers of the society invested in him, as being likely to be the best judge of the society at large, and of each member in particular. Nevertheless, he is to advise with the quarterly meeting on the appointment of *circuit stewards*, and with the leaders of each society respectively on the appointment of *society stewards*."

"SECTION VIII.

"*Of bringing to Trial, finding guilty, and reproving, suspending, or excluding disorderly Persons from Society and Church Privileges.*

"The present section requires a very full explication; not because Scripture and reason do not fully discover to us the truth on the present subject, but because many have objected to our Discipline in the instance before us.

"The grand point to be determined is this: whether the final judgment of an offender in respect to both the guilt and the censure should be invested in the minister or the people. We shall therefore take a view of this part of our economy, first, in the light of Scripture, and, secondly, in that of reason.

"First, in the light of Scripture. Here we must confine ourselves of course to the New Testament, as living under the Christian dispensation. 1. The first scripture we shall consider is the declaration of our Saviour in Matt. xviii, 15–17, 'Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect

to hear the church, let him be unto thee as a heathen man and a publican.' These words were addressed to the apostles, and through them to all the ministers of Christ to the end of the world. This is evident from the words immediately following the quotation, and which are a continuation of the same paragraph, and could not belong to the private members of a church.

"The first step then which is to be taken, is to tell the offender of his fault in private without any witness. Here is the *secret* reproof of the minister himself. But if he will not hear and amend, the second step is, that the minister take with him two or three witnesses. Here is the reproof of the minister *before witnesses.* 'And if he shall neglect to hear them,' shall these two or three witnesses proceed to exclude him? No: they have no such authority: but 'tell it unto the church.' This is the third step. Has the church then any authority to punish him? No: their whole authority lies in advising and reproving him. 'But if,' after such advice and reproof, 'he neglect to hear the church, *let him be* UNTO THEE *as a heathen man and a publican.*' Can any one imagine that the minister *only* is to treat the offender thus; and that the rest of the church are to give him the right hand of fellowship? This cannot be. The minister is undoubtedly to exclude him from the communion of the church. This is the last step. Then follow immediately those words of our Lord, 'Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven:' which words, as we before observed, confine the power to ministers, whose church censures, as far as they are consistent with the word of God, (for we cannot suppose the authority goes further,) shall be confirmed and supported in heaven: and the faithful ministers of God, who have been more or less invested with the superintendency of the church, have found this promise verified. The latter words cannot be supposed to relate to an external exclusion from glory, for that would preclude the necessity of the day of judgment in respect to those so excommunicated. But we repeat, here is not a word said of the church's authority either to judge or to censure. On the contrary, the whole authority is expressly delivered into the hands of the minister.

"But we may add, that this passage speaks of offences which have not yet brought a public disgrace on the church of God. The church or society of which the offender is a member is not even supposed to be generally acquainted with the fault till after the failure of the first and second attempt for his reformation. Surely, if the offence be of a scandalous nature, and has already disgraced the cause of God by its public notoriety, the offender ought to be *immediately* removed, after clear conviction, for the honour of God and his cause: much more so still, if the offender has been found guilty of some *gross* crime. For could any one think of having communion with a murderer, adulterer, or thief,

even for a moment, though the crime was not known to any but the offender and himself: and so we may observe of many other crimes.

"But it may be urged that the offence must be first mentioned to the church, before the offender can be scripturally excluded. 'Tell it to the church,' says our Lord. And so we do. It is merely for the sake of convenience, that in *large* societies we tell it only to a committee or representation of the society, or do abundantly more, even make them the witnesses of the whole trial. But if such societies were to desire it, we would tell the whole unto the church at large. But still we must declare, from the plain sense of the word of God, that our Lord invests the minister with the whole authority both of judgment and censure.

"2. Another scripture worthy of consideration on this subject is 1 Cor. v, 1–5, 'It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you. For I verily as absent in body, but *present in spirit*, HAVE JUDGED *already*, as though I were present, concerning him that hath so done this deed: in the name of our Lord Jesus Christ, when ye are gathered together, and *my spirit*, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus.' It is evident, beyond the possibility of a doubt, that the apostle, being fully persuaded of the truth of the fact, took upon himself the whole business of deciding on the guilt and punishment of the incestuous Corinthian. '*I, as present in spirit*,' says he, 'have judged *already*.' He here acts as their chief minister, and requires them to consider *his spirit present with them*, as he could not be so personally. They were not to meet, in order to consult whether the offender should be put away or not, but merely to put him from among them, because the apostle was absent.

"It may here be asked, Why did not the chief resident minister of the church of Corinth put away the incestuous person, if he possessed the authority? We answer, Because he was unfaithful. He connived at this enormous crime, either because he did not love the cause of holiness, which is the cause of God, or because he gave way to the evil solicitations of the people. This is evident from those words in the passage before us, 'Ye are puffed up, and have not rather mourned, that he that hath done this deed, *might be taken away* from among you.' He does not say, Ye have not mourned *that you did not put away* this great offender, but '*that he might be taken away* from among you.' But as the person who had the immediate authority *did not take the offender away* from among them, St. Paul, as the apostle of the Gentiles, steps in to the minister's place, and cuts him off.

"It might also be urged, that it was *an apostle* who thus acted: and we should be ready to admit this as an exempt case, if it were not agreeable to the authority given by Christ himself to his ministers—an authority, the due exercise of which by his ministers our Lord highly approves of, and the neglect of which he strongly condemns, as we shall now proceed to show.

"3. Rev. ii, 1, 2, 'Unto the angel of the church of Ephesus write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and *how thou canst not bear them which are evil.*' With what high approbation does our Lord here express himself concerning the determined opposition of the chief minister of the church of Ephesus to all immoral professors! 'Thou canst not bear them which are evil.' But if this minister had only a single vote against immoral practices in the church, or was only chairman in the meetings of the church, to examine into the conduct of offenders or supposed offenders, is it likely that our Lord would have given so high an encomium, so strong a commendation of the conduct of the minister in this respect? Would he not at least have said something in commendation of the church itself, without whom in this instance, if the power of censure lay in them, the minister would be almost a cipher? For the minister, in such case, would have little to do in the business, unless as a complainant or informer. Besides, our Lord adds in the second verse, 'And *thou* hast tried them which say they are apostles, and are not; and hast found them liars.' And again, verse 6, 'But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.' From the whole of which it appears, that the minister was the sole judge both of the morals and doctrines of the church which he superintended, the church not being at all mentioned by our Lord as having any authority in these matters.

"4. Rev. ii, 12–15, 'And to the angel of the church in Pergamos write, These things saith he which hath the sharp sword with two edges;—I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.' But why should our Lord *cast all this blame* on the minister *alone*, without taking the least notice of the church, *if the power of censure rested in the church*, and not in the minister; or no further in the minister, than as having a single vote in the church? Is it, we must repeat, at all probable, is it morally possible, that our Lord would have written thus to the angel of the church, if that angel, or chief minister, had not possessed authority to cleanse it from the followers of the doctrine of Balaam, and of the Nicolaitans?

"5. Rev. ii, 18–20, 'And unto the angel of the church in Thyatira write, These things saith the Son of God, who hath his eyes like unto a flame of *fire*, and his feet are like fine brass; —I have a few things against thee, because *thou sufferest* that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.' But how could he possibly avoid *suffering* her to remain in the church, if the church possessed the power of censure and excommunication, and was determined to keep her in? Or, how could he possibly have prevented her being turned out, if the church had in it the power of expulsion, and had expelled her?

"We may here just observe that most of the churches of Asia Minor, mentioned in the second and third chapters of the Revelation, if not all of them, were founded by St. Paul.

"6. We shall instance in only two more portions of the word of God on this subject. (1.) Heb. xiii, 7, 'Remember them *which have the rule over you, who have spoken unto you the word of God:* whose faith follow, considering the end of their conversation.' And (2.) Verse 17, '*Obey them that have the rule over you, and submit yourselves: for they watch for your souls*, as they that must give account: that they may do it with joy, and not with grief: for that is unprofitable for you.' Observe, [1.] The persons here described as having the rule, and a right to obedience and submission, were persons *who had spoken the word of God to the people*, and *watched over their souls*, and consequently were *their preachers and pastors*. But, [2.] To suppose that *they ruled in the church*, and *had a claim to obedience and submission*, and yet had not the authority *of cleansing the church from immoral and heretical persons*, would be exceedingly absurd. These last-quoted texts are collateral and inferential proofs, the former are *expressly* so.

"2dly. Let us consider the subject in the light of reason. 1. Is there any propriety in constituting a husband the judge of the guilt or innocence of his wife, or the wife of her husband; the parent of his child, or the child of his parent; the brother of his sister, or the sister of her brother, &c.? Would not natural affection almost unavoidably move them in such cases to be partial to each other? Might not resentment move a master to be partial in his judgment against his servant? Might not fear, on the contrary, influence the servant in favour of his master? A long acquaintance also, perhaps even from childhood, has a powerful effect upon the minds of men, and would strongly tempt them to cover sin, to the destruction, not intentionally but eventually, of the work of God. The intermixture of temporal interests would also be a strong motive to induce many to make large allowances for the offender. 'My income is small, and my family large: such a one is my customer, and also many of his rela-

tions; and shall I vote against him to the injury of my family? Perhaps he may repent, and be better in future. Such a one has obliged me in various respects, and shall I be so ungrateful as to condemn him wholly?' Those who are acquainted with the operations of the human mind, must be very sensible how often these reasonings would warp the minds of the judges, and produce a partiality in their decisions, which would be ruinous in the last degree to the work of God. Additionally to all this, we must recollect that different countries, and different parts of the same country, are addicted to particular vices: and those are but little acquainted with human nature who do not know that men are strongly tempted to cover those sins which they themselves are inwardly inclined to, or which it is their interest to commit. For instance, in a part of the country where the maple-tree grows abundantly, and there are various manufactures of sugar, would not the church be strongly inclined to make large allowances for those who would labour in their sugar-camps on the Lord's day? Let those answer who are acquainted with the nature of that manufacture. Again, in that part of the country where the buying the souls and bodies of men is a common practice, would not many in the church be tempted to favour those who were guilty of that practice, because they themselves might be the next to fall into the snare? Yea, we have had proofs of this—of private members of the church, who have attempted to assume the power, not only of judging or rather clearing the offender, but *of judging the law itself!*

"To give therefore the authority of judging and censuring offenders to the private members of a church, would be to form a court which in innumerable instances would have the strongest temptations to partiality. We do not mention this to show the least disrespect to the private members of our society: on the contrary, many of them may exceed us in piety and every grace. But it is contrary to all the rules of justice to appoint those to be judges who may in so many instances be strongly tempted to be partial. At the same time we must observe, that THE WORD OF GOD is that which we principally stand upon, knowing well that every passage in the New Testament which relates to the present subject is wholly on our side.

"2. Our original design in forming our religious society renders the existence of this authority in our ministers absolutely necessary. But what was this design? *To raise a holy people.* Our plan of economy shuts us up from the influence of any other motive in respect to our ministerial labours. It is impossible for us to *enrich* ourselves by Methodist preaching. Again, we bear a constant testimony against *the pleasures* of the world, and therefore should be esteemed, even by our own people, as the greatest of hypocrites, if *we* indulged ourselves in them, and would soon be excluded the connection by the various means of trial to which *all of us* are

subject. And *as to honour*, we are almost the only despised people in Christendom, as a religious body. The secondary rank of mankind and the poor are the only persons (with a few exceptions) who receive the gospel. The rich and great in general, even those who have not embraced the favourite doctrines of the times, will not submit to the way of the cross, but, on the contrary, look down on the preachers of it as the greatest enthusiasts. And shall we thus sacrifice all that the world holds dear and at the same time lose the only aim of all our public labours, by false complaisance? No. *We will have a holy people, or none.* In every part of our economy, as well as doctrine, we aim at crucifixion to the world and love to God. *This must be the price of our labours.* We require not riches, honours, or pleasure, *but a holy people.* We have a right to dispose of our labours as we please, as far as they respect our fellow-creatures: and *we will not bestow them on any other condition.* If we labour in any place a sufficient time for a trial, and are not able to raise a people devoted to God, we will leave it: we have a right so to do, and none have just ground of complaint. Again, if we have encouragement from any people, but they afterward deceive us, and return to the world 'like the dog to his vomit,' (2 Pet. ii. 22,) they have broken the condition on which we labour among them; we have nothing more to do with them; and if we continue in that place, it is for the sake of others, and not of them. But, blessed be God, if we meet sometimes with discouragements in this respect, they are amply compensated by the increase of vital godliness. We love our people; and they in general amply repay our labours by their holy conversation. They are the joy of our hearts, and will, we trust, be our crown of rejoicing on the great day. But still we must observe, that our immovable support, on which we rest our sentiments upon this subject, is THE WORD OF GOD. And we may add, that the present point has been seldom disputed, as far as we know, by any, except those who have been disaffected to us, or have openly separated from us.

"An appeal is allowed, in all the cases mentioned in this section, to the following quarterly meeting. For though the power of appeal be not mentioned in the last clause, which relates to the sowing of dissensions, yet it certainly is implied. Our work is at present in its infancy in comparison to what, we trust, it will be through the blessing of God. Our ministers who have the charge of circuits may not be always so aged and experienced as we might wish them to be; the appeal to the quarterly meeting is therefore allowed to remedy this defect. And this no one can object to. No one, we think, can imagine, that the members of a class, or the members of the largest society, would form so respectable or so impartial a court of judicature as the presiding elder, the travelling and local preachers, and the leaders and stewards of *the whole circuit.* But the point is quite out of the reach of

debate in respect to those who believe the sacred writings, and sincerely reverence them. The New Testament determines, beyond a doubt, that judgment and censure in the cases before us shall be in the minister: nor could we justify our conduct in investing the quarterly meeting with the authority of receiving and determining appeals, if it were not almost entirely composed of men who are more or less engaged in the ministry of the word, the stewards being the only exceptions.

"We shall now just add some portions of sacred writ, in relation to the immoralities which are referred to in this section, that our ministers who have the oversight of circuits may have them under their eye."

"SECTION X.

"*Of the Sale and Use of Spirituous Liquors.*"

"Far be it from us to wish or endeavour to intrude upon the proper religious or civil liberty of any of our people. But the retailing of spirituous liquors, and giving drams to customers, when they call at the stores, are such prevalent customs at present, and are productive of so many evils, that we judge it our indispensable duty to form a regulation against them. The cause of God, which we prefer to every other consideration under heaven, absolutely requires us to step forth with humble boldness in this respect."

"CHAPTER III.

"SECTION I.

"*Of building Churches, and the Order to be observed therein.*"

"'The sitting of men and women apart' was the universal practice in the primitive church. A general mixture of the sexes in places of divine worship is obviously improper.

"In respect to the deed of settlement, we would observe, that the union of the Methodist society, through the states, requires one general deed, for the settlement of our preaching houses and the premises belonging thereto. In the above plan of settlement we have given to the trustees an authority and security they never possessed by virtue of our former deeds, namely, the power of mortgaging or selling the premises in the cases and manner above mentioned. By which we manifest to the whole world, that the property of the preaching houses will not be invested in the General Conference. But the preservation of our union and the progress of the work of God indispensably require, that the

free and full use of the pulpits should be in the hands of the General Conference, and the yearly conferences authorized by them. Of course, the travelling preachers, who are in full connection, assembled in their conferences, are the patrons of the pulpits of our churches. And this was absolutely necessary to give a clear, legal specification in the deed. If the local preachers, stewards, and leaders (who have an undoubted right to preach, meet their classes, &c., in the preaching houses at due time, according to the Form of Discipline) were specified, it would be necessary to add a description of their orders; which would throw such obscurity upon the whole, that a court of justice would either reject the deed, or be at a loss to determine concerning the little peculiarities of our Form of Discipline. But we do hereby publicly declare, that we have no design of limiting, in the least degree, the privileges of any of the public officers of our society, but by this deed solely intend to preserve the property of our church by such a clear, simple specification, as shall be fully and easily cognizable by the laws."

"SECTION II.

"*Of the Printing of Books, and the Application of the Profits arising therefrom.*"

"The propagation of religious knowledge, by means of the press, is next in importance to the preaching of the gospel. To supply the people, therefore, with the most pious and useful books, in order that they may fill up their leisure hours in the most profitable ways, is an object worthy of the deepest attention of their pastors. On this account we are determined to move in the most cautious manner in respect to our publications. We have a great esteem for our general book steward, and are much obliged to him for his fidelity and usefulness in his important office: but we shall in future submit our publications to the judgment of no single person. The books of infidelity and profaneness with which the states at present abound, demand our strongest exertions to counteract their pernicious influence: and every step shall be taken, which is consistent with our finances, to furnish our friends, from time to time, with the most useful treatises on every branch of religious knowledge. And the consideration that all the profits shall be lodged in our chartered fund for the benefit of the distressed preachers, both travelling and superannuated, will, we trust, prove a considerable additional inducement to our brethren to purchase our books."

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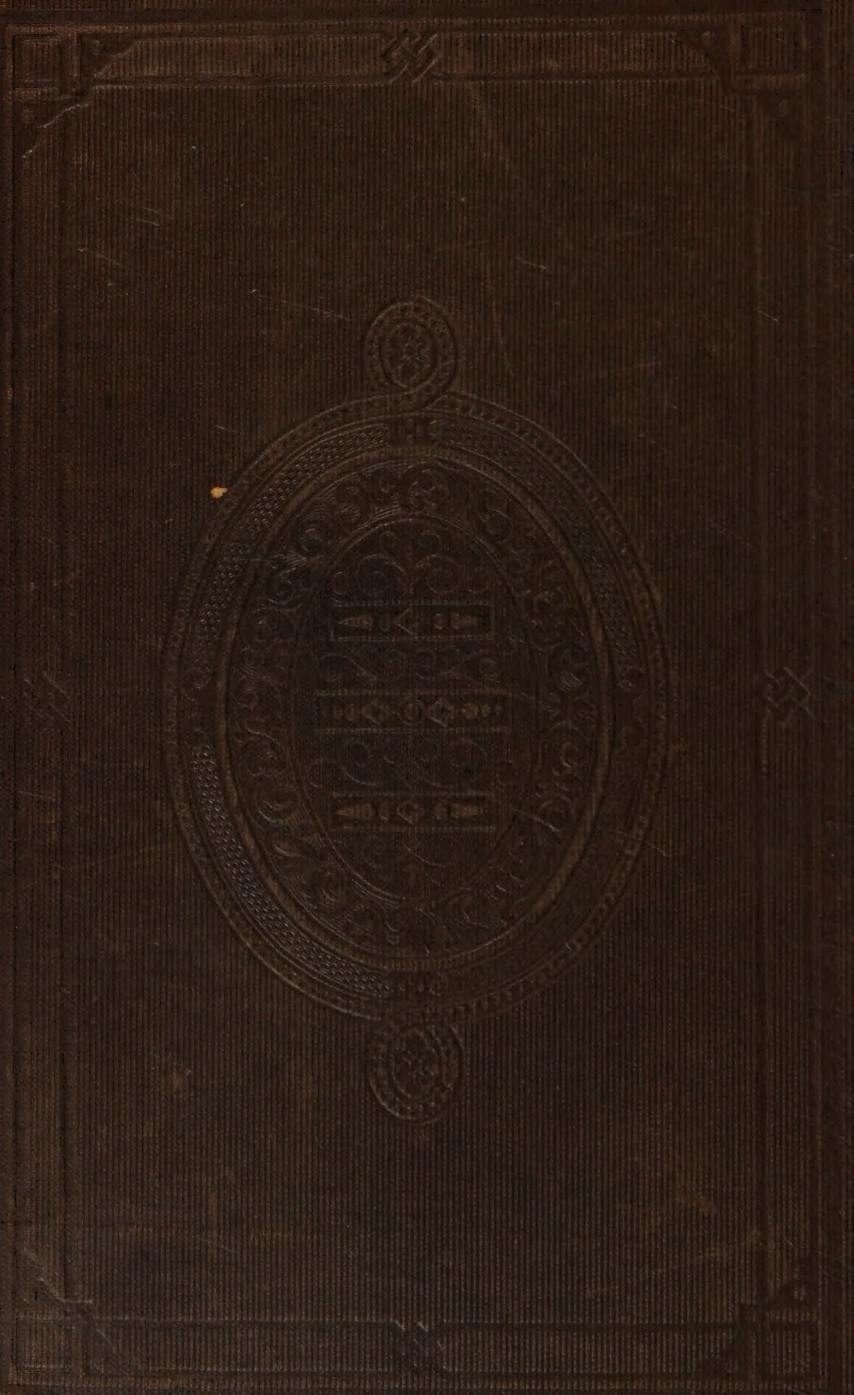
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